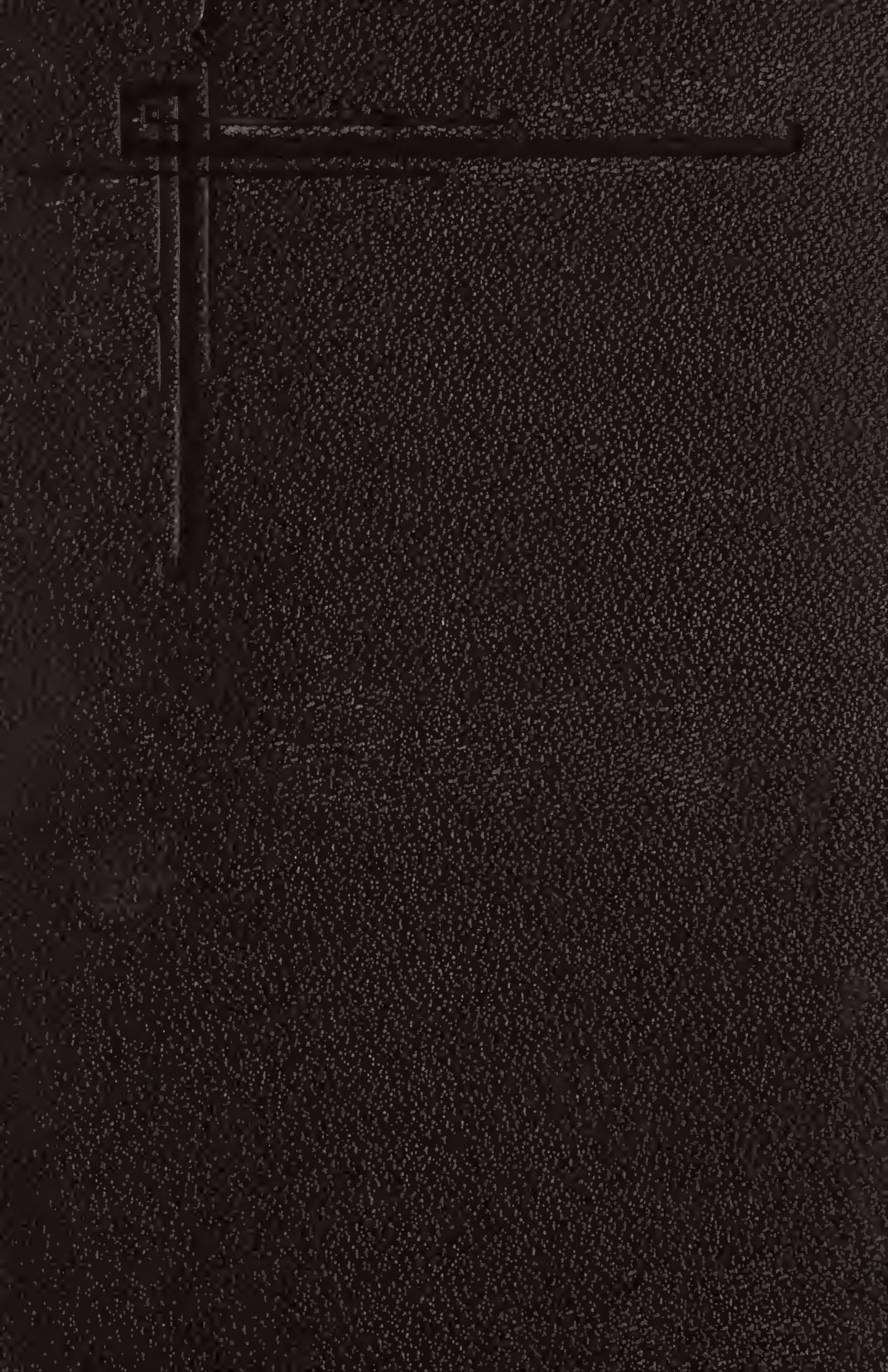

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UNITED STATES OF AMERICA.

THE

MISSION OF THE CHURCH.

BY REV. W. P. LOVEJOY, A.M.,
Of the North Georgia Conference.

INTRODUCTION BY
W. D. ANDERSON, D.D.,
Of the North Georgia Conference.

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"Ye are the salt of the earth."
"Ye are the light of the world."

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INTRODUCTION.

To write a good book is to confer benefit upon all who read it and upon thousands who never see it. A book that discusses vital questions, abiding questions, in a candid, prayerful, and outspoken manner occupies high rank in many ways in which God addresses the minds and consciences of men. "The Mission of the Church" is of that class.

It is to accord the work high merit to say that it is measurably free from the speculative and deals with practical questions in a practical way. And the unbiased reader will see that the deep truths of God's word support the positions taken by the author. He will have successfully to controvert the major premises of the book or he will be obliged to consent that God is suffering loss and humanity lack because the Church does not enter upon that dominion that Christ designed it to possess. Both by suggestion and doctrinal statement the truth is taught that the only reason why the conquering power is not possessed is because the Church in its corporate life and in the lives of the individual membership is not meeting the conditions upon which the Holy Ghost is promised it. Few, if any, will question that the time has come to put the emphasis upon that truth of the redemptive scheme.

Certain it is that such a view challenges the best thought, the most earnest, prayerful consideration. Here it will be well for those who honor God and desire the salvation of the world to proclaim a fast and seek guidance and equipment from above.

Every thoughtful reader of the New Testament has felt that he had come upon great things when he read the Saviour's words: "And I will give unto thee the keys of the kingdom of

heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Such scripture establishes the high dignity of the Church as a teacher. It avouches its right to dominate the public heart and conscience and to be the mightiest force in human history. Not by fagot and fire, to be sure, not by any but the force of truth when the divinity of the word is addressed to the divinity of the soul. The life of the Church is to be the expression of God.

A just and proper conception of this truth casts upon the Church an encompassing responsibility and enkindles upon its altars that kind of fire that burned in the prophets' bones. The lingering lesson of the Pentecost is that it was not merely phenomenal and evidential, but that it was the voice and tone of the right state of the Church, and hence was to be continuous. Every genuine and effective movement in the history of the people of God from that day till this, in a greater or less degree, repeated the history of Pentecost.

But to conclude this introduction. It is a contradiction of the plain words of scripture to maintain that God desires less than the salvation of all men. It would be an impeachment of the divine goodness and sincerity to maintain that God has failed to do all he could to advance the redemptive scheme on the earth. His Church was commissioned to go forth and disciple all nations.

Now it seems fair but severe on the Church to conclude that many and much, if not all, of the failures that attend its history abide at its door.

To this line of thought and reflection the author of "The Mission of the Church" leads his readers. He evades nothing, takes position boldly, and holds his ground well.

His book will do much good. WILLIAM D. ANDERSON.

January 1, 1894.

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THE MISSION OF THE CHURCH.

CHAPTER I.

ORGANIZATION.

THE Church is not a silent or an indifferent spectator in the midst of the stirring events that are going on in the world around it. In one way or another it contributes its strength to making the facts which the historian records. Among the institutions of the land even its enemies do not deny it a prominent place. Such is the position of the Church that he who proposes to write a history of the times with the Church left out displays either a prejudice that is unpardonable or an ignorance for which no other qualifications, however brilliant, can atone. In every civilized land, in city and country, among all colors and races of people, the Church is found. Houses of worship are so thick that if the three-mile law, as it exists in some States, were faithfully enforced in the United States, prohibition of the sale of intoxicants would be well-nigh universal east of the Mississippi.

The Church is here. What is it here for? The political economist, as he seeks for the forces that have made our nineteenth century civilization, must answer this question. The moral philosopher, as he studies the practical problems of social life, cannot ignore it. The philanthropist who is earnestly striving to improve the physical condition of his fellow-men cannot push it aside. The statesman in his search for the agencies that have united to build up this government and are to furnish bulwarks for its support cannot overlook the Church. And the believer in a God and an eternal existence, most of all inquirers, must answer the question: What is the Church here for? Not only is the Church here, but it is organized. This is true of all movements that are seeking for success. Government is another word for organized forces joined together for specific ends. The strength of any organization is the spirit which controls it and binds the various parts together. The union of the States is represented and made strong by the patriotic spirit which exists among the people. Disloyalty to the motive or principle or interest that binds the members together is a weakening force which needs only to be strengthened to disrupt the union and dissolve the organization.

If the Church be what its friends claim, if the object of its existence in the world be what its supporters affirm, no institution needs such a systematic, thorough, compact organization. It is projected for all time. It is to "go into all the world." It undertakes to redeem a race. It opposes itself to all forms of vice as they are intrenched in human hearts, in human society, and in human government. It proposes to put such a force in humanity that the currents of its life shall turn from sin to holiness, from hell toward heaven. Its purpose is to reform men, reconstruct society, and regulate government. It knocks at the door of every human enterprise and demands to be admitted to the place of director. It seeks admission into the secret places of the soul, that it may sweeten and purify the fountains of life. It claims the right to lay the foundation and raise to its place the capstone of every character. It insists that it have the direction of every life, from its incipiency to the end of probation. What shall be its conditions—the food it shall live on and the forces that shall touch and mold it? Never yet since the world was made was any movement projected on so gigantic a scale, so far-reaching in its purpose, so race-em bracing in its scope. It cannot be that the God of infinite wisdom has left so stupendous an under-

taking to a body of men with no force, no law, no principle uniting them into a strong organization. Nature itself teaches us that organization is a necessity. Heat, air, and water combine together, each doing its own work and working in perfect harmony with the others, in producing the wonderful phenomena of flower, leaf, limb, and fruit in vegetable life. We may learn a useful lesson from the little borers that year by year pulverize the soil and prepare it for yielding the richest harvests. Mr. Darwin thought the most valuable of these cultivators of the soil was the common earthworm, which, in making its tunnel under ground, passes the earth through its own body. In this way, he estimated that in every four years the whole soil of a country must pass through the bodies of these humble workers. Prof. Drummond has told us that the white ants have a thorough organization. "There are," he says, "in each society a king and queen, neuters, workers, and soldiers. The king and queen have to do exclusively with peopling the colony. The one duty of the queen is to lay eggs, and she will lay 80,000 in twenty-four hours, or 30,000,000 in a year. The neuters carry off the eggs to where they are hatched, and attend to the infant progeny as they are developed. To every one hundred workers

in a colony there are two soldiers. The workers are blind and unarmed, good for nothing save to work; but if attacked, these soldiers, which are larger and stronger and armed by nature with scythelike jaws, advance to the fray and clear the ground of foes; and meanwhile the unconscious and unmolested builders carry on their work."

Whatever of force the Church has for redeeming this world from the curse of sin and lifting men to Christ needs to be organized. However vast its resources of men and means, the best for humanity cannot be achieved until this is done.

CHAPTER II.

THE CHURCH—WHAT IS IT?

IF the point insisted on in the previous chapter be well taken—namely, that organization is a necessity for effective work and for the highest success—before proceeding further with this discussion a question of the first importance must be determined—that is, what is the Church?

It will aid us materially in giving an intelligent answer to this inquiry first of all to settle, if we can, another matter—what the Church is not. The Church is not a human institution; it is not a visible organization. A house of worship is not a Church. A company of men and women, calling themselves by the same name and holding to a common form of doctrinal belief, is not a Church. Orders and officers, the proclamation of the truth even, as it is revealed in the word of God by men who have been solemnly set apart by their brethren for the work of the ministry, the administration of the sacraments, bulky creeds and lengthy rituals, songs and chants, recitations and responses, ministerial millinery and pulpit performances—these, one and all, are not the Church, nor any

part of it. A so-called religious organization, with five thousand preachers and one million members, ten thousand houses of worship, and schools and colleges by the score, its publishing houses, and *Advocates* and *Heralds* and *Reporters* by the thousands, its Sunday school agencies and tract depositories, its missionary boards for home and foreign work—an organization with such a vast number of members and such a wealth of agencies for pushing its way in the world, no matter by what name it calls itself, is not the Church.

There is no mistake more damaging to spiritual life nor hurtful to the cause of Christ than to suppose that what we see is the Church. Vast multitudes are deceiving themselves with the reflection that there is some mystical virtue in belonging to some human religious organization. It is of a piece with the old heresy of baptismal regeneration and episcopal confirmation.

As a matter of fact, where rites and ceremonies are multiplied, and literal, habitual observance of them required, the tendency is to exalt the material to the place of the spiritual, the visible is substituted for the invisible, and "bodily exercise" takes the place of spiritual worship. As might have been expected, it has come to pass that, in the popular mind, the Church which has the lar-

gest number, the wealthiest and most influential members, the most eloquent preacher, the most splendid soprano, the divinest alto, the deepest bass, the softest cushioned pews and the most attractive appointments is the strongest Church. While the "little church around the corner" is too small to be noticed, too weak to be feared or counted.

But granting much of this to be true, may not a so-called religious organization have acquired a just claim to be called the true Church by a continuous existence back to the apostolic age, or to any other date in the remote past? But wherein consists the difference in *nature* between the sprig that has just burst forth from the acorn and the monarch of the forest that has withstood the storms of a hundred years? This claim to recognition as a Church rests on no other basis than that already examined—the material. There are institutions that are hoary with age that are likewise rank with corruption. The baronial castles of England's nobility have stood for centuries, the home of luxury and vice, of happiness and suffering strangely intermingled; but they are the same granite structures. By no process of evolution can the things which for ages men have associated with Churches—creeds and crosses, pulpits and

pews, songs and sacraments, rites and rituals, names and numbers—be transformed into a Church.

Where, then, shall we look for the Church? No trouble if we will open our eyes. "My kingdom," says the Master, "is not of this world." St. Paul, writing to the Romans, who knew nothing of a worship separated from temples, says "the kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost." To the same effect are the words of our Lord to Peter: "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." Whatever Christ intended to teach by this declaration, he did not mean that his Church should rest on Peter, for more than once he displayed all the weakness that belongs to common mortals. No, the Church is a spiritual structure from foundation to capstone, and including both. It cannot be seen or touched. It is the body of the Lord Jesus Christ, composed of men and women who are united to him who is the Head by the tie of life. Not those who believe the history which tells us that a wonderful being appeared upon the earth some eighteen hundred and odd years ago, who did many marvelous things such as only a God can do, who fulfilled prophecies which he foretold and some which were predicted

concerning him (doubtless devils believe as much); but all who, having come to Christ, have been delivered from the guilt and dominion of sin by the power of the Holy Ghost, raised from death unto life, and who now live by "the faith of the Son of God" —these, wherever found on the face of the earth or by whatever name called, constitute the true Church of the Lord Jesus Christ, and there is no other.

What, then, is the connection between the real Church and human organizations which are called Churches? I have already shown that organization is a necessity; but organization of what? Of spiritual things into a material corporation? Of invisible forces into a visible organism? It has already been made plain that a material thing cannot be transformed into an immaterial. Neither can an immaterial substance be changed into a material something that can be seen and handled. We are brought thus face to face with another impossibility, and the question recurs: What is the connection between the true Church and human institutions which men call Churches? What we call a Church is representative; that and nothing more. It is a part of the true Church in so far as it embodies in the life of its membership the spirit of him for whom it stands. In this respect the visible Church differs in no sense from

any other institution or organization. A company is organized with certain clearly defined purposes. It is justly entitled to be called by its chartered name so long as it faithfully carries out the object for which it was created. As soon as it departs from the provisions of its constitution it ceases to be that specific company. A human organization called a Church is a correct representation of the true Church of Christ so long as it faithfully exemplifies the life and teachings of him who said: "The kingdom of God is within you."

So closely does Christ identify himself with the Church that no one, he affirms, can touch one of his disciples without touching him. Whoso feeds the hungry, clothes the naked, and visits the sick renders this service to him. He is the vine, and the individual members of the Church are the branches that draw their life from him. He that heareth his messengers heareth him. Paul says: "We are ambassadors for Christ." Ambassadors are such only as they faithfully represent the governments which send them. Whatever Christ is to the world, *that* the Church must be as his representative, or it ceases to be a true Church. A spiritual being himself, his Church must be a spiritual institution.

It is not surprising that even his immediate dis-

ciples failed to understand the nature of his kingdom, they were so accustomed to look upon the kingdom of God on earth as a material affair, with its king and armies and subjects. Even when they were assembled for the last time before his ascension, the men nearest to him said, "Lord, wilt thou at this time restore again the kingdom to Israel?"—meaning a temporal monarchy. It is precisely at this point the difference between human and divine institutions appears. The tie that binds men together in human associations is created by earthly interests alone, and for the most part affects the material, or at the farthest, the æsthetic side of life. Even those benevolent societies whose object (praiseworthy as far as it goes) is to improve the physical condition of the working classes, deal with the stream rather than with the fountain, with gutters and slums and sinks of vice rather than with the causes which produce them. Self-interest enters largely into all efforts for the amelioration of suffering humanity, where the end sought to be reached does not go to the length of a thorough reformation of life. And as long as property and human life are imperiled by the presence of vice men will combine, incidentally to reform or confine the criminal classes, with self-protection as the controlling motive.

The Church is organized upon a different basis. Its foundation is not brick, nor stone, nor solid ground. It does not get its strength from the wealth or prominence of those who worship at its altars. Its power as an organization for making character is not derived from the morality of those who support it. The tie that binds its members into one body of absolute unity is not self-interest or a purpose inspired by self. It is, indeed, at the other extreme from self. "If any man will come after me, let him deny himself" is the universal law. At the sepulcher of self is born the bond that binds men and women together in a oneness of life whose dominating spirit is the Christ, and the controlling motive, love to God and love to men. *This is the Church.*

CHAPTER III.

THE CHURCH—WHAT IS IT FOR?

IN the previous chapter the statement was made that the Church is the representative of Christ in the world. To the explanation and elaboration of that statement the present and succeeding chapters will be devoted.

We may not fully understand the reasons that controlled the divine council in framing the plan of redemption for the salvation of a lost world as we have it. Why was it necessary for Christ to be born of a woman (I take it that it was a necessity or some other method would have been employed) to have all the experience of a human being, to live and suffer in the flesh, and, incidentally, be the victim of the world's sin and hate? Could not the demands of the law and the wants of humanity have been met by the appearance of Christ in the flesh for an hour and his speedy exit in a voluntary death? These are questions which the profoundest philosophy has not been able to answer satisfactorily. As long as the plan of redemption is regarded as a scheme only to save men from hell, the difficulties surrounding this

whole question will continue to pile up until the divine purpose will be hid in impenetrable darkness. Deliverance from eternal punishment, I undertake to say, occupies a very small place in the plan for human salvation. A long way this side of that fearful catastrophe is the existence of sin which, like the boa of the tropics, with its mighty coils around its victim, enfolds man's spiritual nature in its deadly embrace. Its paralyzing touch is on thought and feeling and appetite. In every realm of human life its power is absolute and acknowledged. How far its influence reaches into the kingdoms below man revelation has not informed us, nor can observation guide to a well-supported conclusion.

The redemption of our race and each individual member of it from the fearful disabilities entailed by sin, and the building up of spiritual characters fashioned after the divine pattern are objects far more worthy of a God than deliverance from eternal torments. To rescue a child from vicious surroundings is a work of love and worthy of commendation, but to take that same child and lead it up into a new world and a new life where Christian forces may mold a splendid character is a far more praiseworthy as well as a more difficult work. Who will say that the plan under which the

Church is working is not the wisest and best? We believe it is the wisest for the following reasons:

1. With deep humility and becoming reverence we say it, God can save men through men better than he can without the intervention of such agents. A man who has felt all the horrors of condemnation and has realized all the thrill of conscious deliverance can reach and lead to Christ a fellow-man who might be startled, but would remain unmoved by the visit of an angel. When the Saviour cast the legion of devils out of the demoniac of Gadara, feeling that he could do nothing with the people of that province, he left their coast; but told the man, now clothed and in his right mind, to go home to his friends and "tell them how great things the Lord hath done for thee, and hath had compassion on thee." Evidently the people who knew him and had seen him often in a frenzy, seeing the wonderful change and learning how it had come about, would believe in Christ sooner than they would by the preaching of Christ himself.

Men demand evidence that appeals to their senses. A man proposes to introduce a remedy for whose virtues he makes large claims. How does he proceed? Not upon his unsupported

statement, but he procures testimonials from a dozen well-known persons who have been cured by this medicine. Our Lord had in mind this trait of human nature when he said: "Though ye believe not me, believe the works." To his disciples just after instituting the supper he said: "The works that I do ye shall do also, and greater works than these shall ye do." These are not the words of a fanatic—they simply state facts which Christ knew to be facts. Our business is to find out what they mean. He certainly did not mean that men should of themselves do greater things than a God could do. Even with God one method of doing a thing is better than another. There is some best way which he always adopts. Christ's meaning, therefore, at this place could be none other than this: "I can best accomplish my purpose in saving men by sending the omnipresent Spirit, who is subject to no physical limitations, but who will be in you, and dwell with you, and work through you." Christ was a man, and, like every other man, could not be in two places at the same time. His movements were necessarily governed, in large measure, by his physical conditions. The "expediency" of his going away consisted, therefore, not only in the fact that the Holy Spirit would not come without it, but in the more

important fact that the Church needed an omnipresent Helper, whose movements were not subject to physical conditions. Such a Comforter is the Holy Ghost who has come in fulfillment of Christ's promise.

2. Another reason for the existence of the Church is the development of spiritual life and character in the Church itself. Our Saviour's injunction to Peter—"when thou art converted, strengthen the brethren"—is the gospel of helpfulness in epitome. The parable of the grain of corn germinating, springing up, and producing first the blade, then the stalk, then the ear, and finally the full-grown ear of corn, is a vivid illustration of the process of Christian growth. St. Paul, in a passage of wondrous beauty and power (Eph. iv. 11–16), has given us a picture of how the Christian Church is builded: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

When the work of creation was completed—that part at least recorded in the book of Genesis—God looked upon it with divine complacency and pronounced it "very good." Out of chaos the infinite hand wrought order and beauty. The manifold forms of life, animal and vegetable, physical and mental, illustrated in the infinite variety of tint and hue, in fruit and flower, exhibited in the song and flight of birds, in the endless diversity of movement among the animal creation, and, above all, finding its highest and fullest manifestation in the man created in the divine image, with a spiritual, Godlike, uplooking nature, whose richest, most real enjoyment comes from communion with his maker—as God looked upon this exhibition of his own handiwork, it is not irreverent to say that he was well pleased. But if

> It was great to speak a world from naught,
> It was greater to redeem.

To create a world and fill it with an endless variety of vegetable and animal life, subject to the domination of beings made in his own image required no suffering. To bring order out of chaos and beauty out of deformity and set the whole in a picture that none but the divine hand could paint stirred no pity, excited no sympathy in the divine heart. But to undo the work of ruin which sin had wrought, to bring back this eccentric star to its place among the shining orbs of the moral universe, to bring spiritual life from spiritual death, to wipe out the lines of vice and shame and blackest crime which sin had traced in every fiber of man's nature—this is a work that required the death of the Son of God. Saving men from the dominion and, as far as possible, from the effects of sin in this life, and building them up in "righteousness and true holiness" is the task which God has undertaken to accomplish. Whether sin had ever entered our world or not, life in the flesh means trial, conflict. To develop the highest type of human character trial is necessary. The "thou shalt" and "thou shalt not" of the Eden history mean trial or they mean nothing. The design of trial is the development of character or it is wicked. The trial of Abraham was to make his faith so strong that he would never again doubt God in

anything, and God selected the best means to secure this result.

The view just presented needs to be emphasized. There is an idea, all too prevalent, that the only use God has for the Church in the world is to present to men as reasons for right living motives drawn from beyond the grave; in other words, the object of staying in this world at all, so far as the religious side of living is concerned, is to escape hell and reach heaven. This view allows the practice of all the sin that is compatible with *just* getting to heaven and enjoins no more holiness than is needful to keep one out of hell. It makes provision, on the one hand, for running worldly schemes and gratifying fleshly appetites to the full length of tolerance, while on the other, it practices enough religious performances on Sunday and at odd times to satisfy the demands of a feeble conscience. In other words, if there was no hell and no fear of punishment, this view of religion would be without a motive for religious living at all, and the scheme of redemption would have no reason to present for embracing it that would offset and overcome the selfish inclinations of a depraved humanity. I would not weaken the motive to right living drawn from the fear of eternal punishment, but unless the Church gets men farther from hell than such a mo-

tive has power to bring them the Church will have in it a lot of men every one of whom would be a sinner if he were not afraid he would suffer eternally for it. At the bar of God and in the court of morals every one who loves sin is a guilty sinner, though he may not commit the overt act. Else what does St. John mean when he says: "If any man love the world, the love of the Father is not in him." "And if any man love not the Lord," says Paul, "let him be Anathema."

Conduct that is grounded in fear or the hope of reward as its only or its chief motive is lacking in those higher elements of character that belong to pure, unselfish natures. Such a motive is essentially selfish, and its effects are seen in the purpose and effort to advance personal interests. Constantly Christ, in his teachings, spoke of the present life, with all that belongs to it, as of the utmost importance. Take the Sermon on the Mount, in which we have an epitome of his doctrinal and ethical teachings. There are but two or three brief allusions to the state beyond the grave. The Beatitudes, as they are called, with the blessings promised, refer chiefly to this life. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall

inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled," etc. It would be a gross perversion of his meaning to refer these for their fulfillment to the future life. No portions of his teachings have in them more of profound wisdom than the parables, and these, almost without exception, have a direct present application to personal religious character. A sower went forth to sow. Some seeds fell by the wayside, some in stony ground, some among thorns, and some on good ground. Some did nothing, some a little, some was choked, while one out of four did well. When? The very idea I am combating will go far toward explaining the large amount of failure and the small degree of success—namely, the chief, if not the only, business of the Church is to keep people out of hell and get them to heaven. Meantime, the cultivation of spiritual powers and the development of Christian character into the "fullness of Christ" are matters of small importance. Such a view is unworthy an immortal being.

Take another parable: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Where? "Beyond the grave,"

say they who make excuses for a low type of piety if not for immoral living. What chance has the leaven of divine grace to permeate the entire spiritual being when the notion prevails that the chief business of the Church is to save men from hell?

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Only they who look upon the Church as a divinely appointed agency for saving men from sin in the flesh and for developing in them the highest types of Christian character will regard the attainment of a Christlike nature such a precious heritage that they will be willing to "sell all" for its possession. If those who believe that the chief business of the Church is to save men from hell ever earnestly seek the "pearl of great price" at all, it will be when the things of this world no longer furnish food to gratify fleshly appetite, and the fires of the pit send up their lurid light to fill the soul of the dying sinner with unspeakable terror.

It is this view of the mission of the Church in the world—saving men from sin and building up Christly characters—that fills the angels with rejoicing and the heart of the Son of God with satisfaction. It is said that there is rejoicing in heav-

en when one sinner repents, but when the gates swing open to receive the convoy of angels with Lazarus the beggar, or the chariot of fire as it wheeled into the eternal city with Elijah the prophet, no note of rejoicing or sound of heavenly music is heard. It is a grander work to save a soul from the defilement and disability and death of sin than to house that same soul in heaven safe from sin forever.

Until the heresy is driven from among us that the chief business of the Church is to keep men out of hell and to get them to heaven many forms of sin, deadly in themselves, as all sins are, and hurtful to spiritual life, will be tolerated and given a quasi indorsement. This, because of a certain sort of gentility which they are supposed to have by being found in otherwise respectable company. The line will not be drawn sharply, either in thought or practice, between virtue and vice, between what is helpful and what is hurtful to spiritual life. If the purest of form of right living is not of the utmost importance, if the highest type of Christian character is not essential, that which leads to and produces them—namely, absolute separation from all that is sinful—will not be employed. But if the highest joy that can come to Christ as the Bridegroom is to consist in present-

ing his bride to the Father, pure and spotless, "without spot or wrinkle or any such thing," and if to be the bride of Christ is to enjoy the highest honor that can come to an immortal soul, then will this thought kindle in the human heart the holiest ambition and inspire the highest motive to be like Christ and to be ready to meet him when he comes. In the presence of such a conception sin becomes utterly sinful and every form of vice detestable.

CHAPTER IV.

THE CHURCH AND THE BIBLE.

A SCHEME so stupendous and far-reaching as the final redemption of multiplied millions of human beings, involving interests whose magnitude and worth are beyond human calculation, and stretching across the boundary line of time into eternity—such a scheme, to successfully work it, requires the direction of infinite wisdom. No organization, no movement, no sect, no school has been without its creed, its basis of doctrine, its terms of agreement, its statement of principles. Nor have these several organizations come before the public bidding for the suffrages of men without trained teachers, to expound and give authoritative interpretation of their beliefs. These principles and dogmas have, sooner or later, been accepted or rejected as they have been found to rest in reason and truth or the contrary.

If the Church of God is such an organization as I have indicated, the common judgment of mankind demands: Has it a creed, a code of laws, a text-book, a set of principles which it proposes to teach? If so, where is it and what is it? In re-

ply the Church holds up the Bible, which, it is claimed, is the word of God. But how can it be known that this book contains the will of God? With perfect honesty and with perfect confidence the Church says: "Here is the book; take it, study it, examine it critically, apply it to every part of man's nature and to every department of human life, put it to every test by which doctrines and creeds and dogmas and all literary productions are tried. If it comes up to the required standard, accept it; if not, reject it." What is the result of the latest, most searching, even the most unfriendly criticism? It is this: This book which we call the Bible is pronounced the word of God and contains his will for the government of man. That being true, it is an infallible and the only infallible guide in the moral conduct of man. If it is infallible, it is final, perfect, unchangeable. In this respect it presents a marked contrast to all human philosophies and codes of laws. The text-books of a half century ago in many branches of instruction are full of statements of fact which increasing knowledge has proved to be no fact at all. Fresh discoveries, making sad havoc of cherished scientific theories, fill the investigator with despair of ever reaching that which is certain. Whether all diseases have their peculiar microbes, each of a

certain color or size, and are propagated by inhalation and physical contact, is enlisting the profoundest skill of medical experts all over the world. What is the precise form in which life made its appearance on our earth—the primordial cell, protoplasm, or bathybius—our scientific friends have not been able to inform us. In all these departments there is doubt, mystery, uncertainty. It could not be otherwise when we have no infallible teacher.

But here is a text-book nearly nineteen hundred years old, some of it four thousand years old, a code of laws, a divine revelation, a system of doctrine which the closest analysis, the most searching inquiry of the most thoroughly trained intellects the world has furnished in twenty centuries pronounce to be what it claims to be: an inspired revelation of God and of his will to men. It is no part of my purpose to enter the lists in defense of the inspiration or authorship of particular portions of the Bible against the assaults of what is called the "higher criticism." Those who belong to this school are devout students of the word of God, and their object seems to be to clear away from the inspired record as far as possible all the mistakes that men have made in the critical study of the text, and thus open the way for its accept-

ance. While these gentlemen are working at this problem, this much may be stated for the comfort of all who have faith in the infallible word of God: The fight between the evolutionist and the theologian as to the antiquity of man has at last been practically settled in favor of the theologian. On this subject a recent writer has this to say: "Dr. Southall concludes that man's first appearance on the earth was about 6,600 years ago. Principal Dawson dates the appearance from 6,000 to 8,000 years ago; and the Septuagint version of the Scriptures places it 7,290 years ago. As another instance, consider that recent investigation of monuments in Syria, Egypt, and Mesopotamia has demonstrated the truthfulness of the Biblical account of the dispersion of the races from the plains of Shinar at the time and in the manner indicated. One more instance: Infidel scholarship has regarded Ur of the Chaldees a mythological city, but the modern geographer has identified its site on the river Euphrates, and thus supplied a missing link in the biography of Abraham. If, then, geography, archæology, and the monumental and geological records are establishing questionable facts or solving the enigmas of the Bible, is it unreasonable to infer that whatever is still in dispute may finally be sustained or disposed of in the

same scientific and philosophic way? One thing is certain, and that is that *scientific research, when completed along a given line, has in not a single instance overturned or even shaken the Biblical account; but, on the other hand, it has triumphantly vindicated and explained it.*" *

I have already said that every creed, code, and system has its authorized teacher. The statements of the scientist, where they rest on acknowledged facts, are accepted without question. The astronomer foretells an eclipse of the sun or moon, and calculates with mathematical accuracy the day, hour, and minute the eclipse will begin and end. The lawyer delivers an opinion as to the meaning of the law and its application in a given case. The doctor analyzes a drug, diagnoses a case, and gives the results. In all these instances the opinions rendered are accepted as authoritative as far as they are based on fact. In most of them there is an element of doubt arising from a lack of perfect knowledge. How different is the case with the word of God and the application of its teachings to the wants and conditions of men. He who teaches the Bible feels assured that he is

* Plato and Paul, p. 748. The Moabite Stone and the Siloam Inscription, recently discovered, confirm and supplement the Biblical account of the reigns of Ahaziah and Joram.

teaching absolute truth. But the objection is raised that no two branches of the Church understand the Bible alike. The answer is at hand: The points wherein the denominations differ are of minor importance—they do not determine men's destiny. On all the fundamental doctrines that affect man's relation to God and his immortality they are a unit. More, in their interpretation of the Scriptures, without exception, they are agreed as to the character of what among men helps and what hurts spiritual life.

That everything in the Bible can be understood is not affirmed. It may be that some things cannot be understood *now*, not because of any inherent difficulty in the things themselves, but because we have not yet reached that degree of spiritual development which is required to understand them. It may not be possible to learn them in the flesh. It is enough for us to know that they do not contradict our reason. With regard, therefore, to the Bible as the *depositum* of infallible truth and the relation of the Church to it as the divinely appointed interpreter of the Scriptures, we affirm the following propositions:

1. It is reasonable to suppose that men called to and specially fitted for the office of teachers in the Church are better prepared than others to inter-

pret the mind of the Spirit touching matters that belong to the spiritual life.

2. Agreement of all evangelical denominations of Christians as to a given interpretation reduces the probabilities that such interpretation is incorrect to the minimum.

3. Reason demands that a revelation which proposes to furnish infallible directions for man's right living and his safe exit from this world shall be easily understood. Such is the word of God. It would be a fatal objection to the divine origin of the Bible if it were obscure in its teaching concerning those things that vitally affect the spiritual life.

From the standpoint of reason it would be an unanswerable argument against the divine origin of the whole redemptive scheme if, after a revelation has been given to man, no provisions had been made either for interpreting or proclaiming it. This objection has been removed in the oft-repeated instructions of Christ to the whole body of disciples in such passages as "Ye are the light of the world," "ye are the salt of the earth," "ye shall be my witnesses unto the uttermost part of the earth," and in the special training which he gave to the twelve to fit them for teaching and leading the people, crowning it all with his

last command, "Go into all the world, and preach my gospel to every creature, and lo, I am with you alway."

Nor are we left in doubt as to who are to be the heralds, the proclaimers of the mind of Christ, the teachers of men in matters of morals. From the day when the Lord went to heaven, the divine arrangement by which men have been called and set apart to the work of preaching the gospel has been generally indorsed by the Church. None but those who have felt the unmistakable touch of the divine hand separating them for the work of the ministry can appreciate the words of Paul: "Woe is me if I preach not the gospel!" The fearful responsibilities that gather about the work of a minister invest his position with awful solemnity. He labors for souls as one "that must give account." He dare not use "untempered mortar" in his work. He represents two worlds. He is the ambassador of heaven's King and he is a human being living in time. Not for rhetorical effect, but with the force of eternal truth, he is compared to a watchman whose vigilant eye keeps the city in safety and discovers the approach of the enemy.

Considered in all of its relations to men, to time and eternity, in importance, in its present and far-

reaching effects, there is no work that takes precedence of the work of a minister of the gospel. With no semblance of priestly assumption it may be said that he stands, in some respects, nearer to God than any other man. The high priest, the minister of Jehovah, alone was permitted to enter the holy of holies. The priest stood between the people and the Lord. Christ said to Peter: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The prelatical interpretation put upon these words by those who arrogate to themselves divine prerogatives we utterly repudiate. They are quoted here to call attention to this fact: Christ was here speaking to his apostles, or at least to one of them—men whom he had been training for the ministry for two years and more. By these words some power was conferred on them which other disciples did not possess. At the very least, Jesus must have meant to confer upon these chosen men the power to expound and proclaim the gospel to the people. What else it is not needful here to inquire.

When we think of the issues involved in the work of the ministry—the destinies of souls, the power of the Church to lead men to Christ, the

proclaiming of the law of God touching all moral questions as they affect men in all relations of life, we are not surprised that not now and then, but frequently, these men of God cry out: "Who is sufficient for these things?" No wonder they are men of prayer and spend much of their time closeted with God. No wonder that ofttimes they walk along the streets and the highways of the country and sometimes enter the pulpit with sad faces and heavy hearts. Like the Lord, many of them are men of sorrows and acquainted with grief. Under such circumstances is it not the grossest injustice, the most heartless cruelty to charge them, as is sometimes done, with spite or spleen or malice when in the fear of God and with a bleeding heart they denounce in plain terms social customs that poison the lives of the young and sap the foundation of spirituality? This raises the question, What is the Church to teach? Suppose the clamor that comes up from various quarters for a milder gospel, for more love and less law, more mercy and less fire, more heaven and less hell, more of the flowers of hope and less of the ashes of despair, more of fleshly indulgence and less of self-denial, more of worldliness and less of Christlikeness—suppose this demand should be heeded, what then? The Bible, the only guide

book that points out the way through this world to the next, would be discarded, the pulpit would be a place for voicing the wishes of a vitiated taste and a corrupt humanity rather than for proclaiming the will of a holy God, the Church would be the leader in social depravity, and purity and holiness and a sanctified life would be a hiss and a byword in the most sacred places of the house of God. Had not this actually occurred in the Jewish Church when our Lord entered the temple and found there the money changers and those who bought and sold doves? With a whip of small cords he drove out these desecrators of the temple, and said: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Those who persist in attacking the pulpit do not know what they are doing. They are making an assault upon the only power that furnishes protection to the business they are engaged in. If the preachers could be "scourged back into their pulpits," away from prohibition contests and political campaigns and King Solomon shows and circuses and dances and theaters and wine suppers and card parties, society would have no safeguard, the purity of our women no protection, and the sanctity of our homes no bulwark. Have

these critics never considered the facts that no Church ever existed without a preacher; that no Church has ever been established without a preacher; that no people have ever been Christianized without a preacher? Stop the mouths of preachers, and you close the doors of your churches. The grass will never grow up in the walk to a church as long as it has a preacher. But silence the preacher, and the church will become a home for bats and owls. Every interest of humanity, business, trade, commerce, government, society, peace, prosperity—all demand that the preacher shall not be hushed. More, if there were no divine command, these interests require that in his utterances he shall be untrammeled by human interference.*

What is the Church to teach through its ministers? The word of God, the doctrines, truths, and facts found in the Bible. Such are: the depravity of human nature, the universal need of a Saviour, the atonement made by our Lord Jesus Christ, the necessity of repentance, and faith as

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*The intelligent reader will remember that this statement is modified by the fact that every preacher must be the representative of the Church to which he belongs. As such he is controlled in his utterances by the creed of that Church so long as he remains in its communion.

the conditions of pardon, the necessity of a life of righteousness to retain the favor of God and to enter heaven at last, the witness of the Spirit, personal accountability to God for all we do, the end of probation at death, the possibility of apostasy, an everlasting heaven and an endless hell. Can a minister of the gospel, having received his orders to preach whatsoever the Lord has commanded, pick and choose what he likes to preach and pass by what is distasteful to him? As well expect a sanitarian physician to pass unnoticed the fever-breeding piles of filth in the alleys of our cities because he dislikes to speak of such things. As well expect the faithful surgeon to shut his eyes to the gangrene because he shrinks from amputating the diseased limb. Making due allowance for sporadic cases of hypocrisy and scoundrelism that now and then get into the pulpit, it is unquestionably true that men are preaching the gospel not for the money or position or influence or fame that it brings, but because they fear God and love men. And after all that has been said about the incompetency of the pulpit, that it is not abreast with the times, etc., preachers are as familiar with the Bible as doctors are with the materia medica or lawyers with Blackstone's Commentaries. Besides, preachers have this advantage over all other

teachers (and it is an immense one): they know that what they teach is truth, subject to no emendation or revision. Other text-books are continually undergoing revision and recasting, eliminating here and adding there. What is put in to-day may be cut out to-morrow. Not so with the Book God has appointed men to preach. It is as unchangeable as its Author, and will last to the end of time as a lamp unto our feet and a light unto our path. No man can proclaim what he is set to teach with such fearlessness as the preacher. No man can have such profound conviction of the absolute truth of what he utters. It is not the guess or the opinion of a fallible human being, but the "thus saith the Lord" of infinite wisdom, with a sublime courage born of the absolute "inerrancy" of the word which he preaches. He delivers his message not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

CHAPTER V.

THE CHURCH AS CHRIST'S WITNESS.

ASSEMBLED with his disciples on the heights of Olivet for the last time on earth, the Master delivers his final message. He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. . . . Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here Christ makes the announcement that his followers shall be his witnesses. A statement full of meaning, and of very great importance.

To constitute one a witness two things are necessary: knowledge and communication. One cannot testify to what he does not know, nor is his knowledge worth anything unless he tells it. The Church therefore is a witness for Christ in so far as it knows who and what he is and tells what it knows. The testimony of the Church to the truth of what it affirms is the strongest evidence that can be produced; for the Church is "the

branch" of the living vine, it is "the bride" of Christ, "the body" of the Lord Jesus. The testimony of the Church is cumulative because its knowledge of Christ is continually increasing. As the Church is witness for Christ, we must answer the question: "Who and what is Christ?" Because this question has been asked and answered a thousand times is no reason for treating it as childish here. It is one of those questions that cannot be settled for all time. The Church is called upon to furnish a *living testimony to a living Christ*. What the Church has to say about Christ to-day furnishes the guide, and the only guide, by which the world forms an estimate of his character. The testimony of the current Church supplies the evidence by which the world of to-day makes up its verdict of Christ.

"Who is Christ?" the world demands. The Church is on the witness stand, and must make answer. Loose thinking here has done the cause of Christianity untold hurt. What with Secularism and Humanitarianism, to say nothing of Agnosticism and avowed Atheism, the divinity of Christ is fast disappearing from the beliefs and teachings of many who are regarded as leaders in theology. Thus far the Church has conquered error and sin by asserting with all the strength of

profound conviction of its truth her unqualified faith in the Godhood of the Son. Whether eternally generated or coexisting in unity with the Father and the Holy Ghost from all eternity, the Church has accorded him a place of absolute equality as a divine person in the adorable Trinity. But beliefs of this sort require new statement or, at least, new forms of statement. Old methods of proof are not obsolete. They have supplied a felt want in their day, they have met the enemy and vanquished him; and the Church and the world have inherited the benefits of these victories. Still the questions are raised: "Is this the Christ? and is he the Son of God?" But the answer is not the same. New kinds of evidence are called for. This is an intensely practical age. The ethical rather than the doctrinal teachings of Christianity are brought forward as witnesses to the divinity of Christ. The contention is not so much about whether a Galilean peasant, named Jesus of Nazareth, lived some 1890 years ago—that is generally conceded (the myth theory is about abandoned as historically absurd)—nor whether he wrought a few well-authenticated miracles.*

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* Prof. Huxley adopts a singular method of reasoning in his controversy with Dr. Wace. In undertaking to prove that Jesus did not work any of the miracles ascribed to him he

Not many who deny his divinity also deny that he wrought any miracles,* but the ground has been shifted somewhat more to the human side of Christ for proof of his divinity. In addition, the demand now is for living, current testimony. What evidence does the Church offer *now* in proof of Christ's divinity that no age before has furnished? That is the question which thoughtful men, busy men, men in all the vocations of life are

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pronounces the story about the demoniac of Gadara a fabrication. He says flatly that no such thing ever happened, and laughs it out of court.

*The argument from miracles in proof of the divinity of Christ is no less strong nor less needed, now that other evidence is demanded. Christ did wonderful works that they might bear testimony to his divinity. He met those on their own ground who charged him with blasphemy because he claimed the right to forgive sins. "That ye may know that the Son of man hath power on earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all." The argument is this: "One who can, unaided, work a miracle is God. God only has the right to forgive sins. I furnish the evidence of my divinity by working a miracle before your eyes. I cure this man. Therefore I am God." When the man "went forth before them all" it is added significantly: "They were all amazed, and glorified God, saying, We never saw it on this fashion." The proof of Christ's divinity was complete. That evidence has lost none of its force, but more is required.

asking, who have not the time to enter into an exhaustive investigation of the facts. We believe that the Church will have no difficulty in furnishing a full and satisfactory answer. Indeed, the evidence is so voluminous that to an impartial inquirer after truth the proof is overwhelming.

The great doctines of the Christian system center in Christ. Their full meaning is brought out only as they are related to him. They constitute the basis and justify the existence of the whole redemptive scheme. If *the* doctrine which is fundamental to all the doctrines of Christianity—the divinity of Christ—be not well established, faith in any doctrine has no certain foundation on which to rest. Therefore in a treatise of this sort it is well to illustrate the divinity of Christ until, if possible, all doubt shall be removed. In addition to the arguments from miracles and prophecy which are too familiar to need more than a bare reference to them here, I offer this to meet the present demand for proof of Christ's divinity: Here is a being, to all appearances a man, who announces to the world that he is a King, at the head of an empire that, he affirms, will cover the whole earth and finally subdue all other kingdoms under its dominion. He comes without an army, without money, without earthly support. He does not

court the favor of the great, he does not seek to win the support of the powerful. He cuts squarely across the current opinions of his time on all moral and social questions. He announces to the few simple men whom he had drawn to him that not self-seeking, but self-denial; not love of the world, but love of him; not the sword, but preaching of what he called his gospel were the means by which his kingdom would be established. It is a startling announcement. His method is absolutely unique. *It is the method of a lunatic or of a being more than man.* The history of the Church, as it has conquered and is conquering the kingdoms of this world, demonstrates that it was and is the method of a God.

The great Napoleon in his exile home was in the habit of discussing before his companions the great men of the world and comparing himself with them. On one occasion he turned to Count Montholon, it is said, with this inquiry: "Can you tell me who Jesus Christ was?" The question was declined, and Napoleon proceeded: "Well, then, I will tell you. Alexander, Cæsar, Charlemagne, and myself have founded great empires, but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions

would die for him. I think I understand something of human nature; and I tell you all these were men, and I am a man. None else is like him. Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me, but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flame of self-devotion in their hearts. Christ alone has succeeded in so raising the mind of man toward the Unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy: he asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in him experience the remarkable supernatural love toward him. This phenomenon is un-

accountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most; I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ." * The position of the Church in the world to-day is the standing miracle in proof of the divinity of Christ.

I was riding one day on the cars with Bishop Haygood a short time before his "The Man of Galilee" was published. He gave me a synopsis of several chapters in that book, among them the one which contains the argument from Christ's method. When he had finished I asked him what he thought of this particular argument in proof of Christ's divinity. His reply was: "It is impregnable." For my present purpose that argument is sufficient from that side of the question. If the inquirer is not satisfied, he will have to go elsewhere for light.

Whatever Christ stands for as he is related to our world the Church must bear testimony to, or it is an incompetent or a faithless witness. There are

*I have taken this extract from Canon Liddon's Lectures on "The Divinity of Christ," page 150.

certain great facts which belong to human experience that are closely related to the redemptive work of Christ whose existence must be recognized or the atonement will lose much of its meaning for our race. The strength and virtue of a remedy are measured by the virulence of the malady which it cures. If Christ is an almighty Saviour, it is because the enemy whose power he overcomes is little less than almighty. If he is a wonderfully glorious physician, it is because the disease of sin is fearfully malignant and appalling in its work, dark, dominant, damning. Christ is the revealer of sin; and as much as anything else the Church of to-day is called on to emphasize the existence, the strength, and the turpitude of sin. Nothing is gained by underrating the nature, the power, and the effects of sin. To discount or disregard the strength of an enemy is to invite disaster and make defeat certain. A view of what sin is and what it has done for the whole human race is obtained by considering the meaning of the incarnation of the Son of God, his life of poverty and suffering and his tragic death, together with the scenes of the crucifixion. It is true that such a view has no place in the Socinian theology of the past or the Unitarianism of the present day. If there is no such thing as inherited

depravity, and sin is nothing but an indiscretion; if decent behavior and genteel observance of the moral law are the sum of righteousness, the warp and woof of moral character, I fail to see wherein Christ is much of a Saviour, or where, indeed, was the necessity of his death at all. Every such view of sin not only belittles the atonement, but it at once contradicts human experience and the plain teaching of the word of God. Between such false views of sin and Paul's wonderful picture of Christ there is no agreement: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. vii. 5–11.) Why should Christ have veiled his divinity? Why should he have voluntarily left the glories and

companionship of heaven for the experience of earth? Why should he have "made himself of no reputation," and become "obedient unto death," the ignominious death of the cross, if sin is nothing but a human foible or a youthful indiscretion? Do the drops of bloody sweat mean nothing? Does the prayer of Gesthemane, "If it be possible, let this cup pass from me," mean nothing? Must he "tread the wine press" alone for naught? Is there no meaning in the cry of utter desolation extorted from his lips on the cross: "My God, my God, why hast thou forsaken me?" Do the rending rocks, the darkened heavens, and the parting veil mean nothing? Nothing, or next to nothing if sin has not poisoned the fountain of human life, if it has not, with a fearful wrench, torn mankind away from loyalty to the truth and allegiance to God, if it has not filled this world with woe and misery and raised a cry of anguish in every home in this land. The mission of the Church is to proclaim to the world that sin is such a real, such a malignant thing that all the woe and wickedness and hate and crime and murder and rape and robbery and all iniquity owes its existence and its power to hurt men directly to this as its all-potent cause. The mission of the Church is to tell men that to touch sin is to be defiled, to

associate with it is to be controlled by it, and that to commit sin is to die. I repeat, if this tremendous, universal fact of sin is not what the word of God and human experience affirm it to be the incarnation of Christ is without explanation, and his death has neither meaning nor power. In witnessing for Christ the Church at the same time bears testimony to the existence and fearful work of sin.

CHAPTER VI.

THE CHURCH AS CHRIST'S WITNESS (CONTINUED).

AT a great meeting in Exeter Hall, London, in May, 1887, Sir Monier Williams, himself a student of the so-called religions of the East for forty years, spoke the following words:

"In my youth I had been accustomed to hear all non-Christian religions described as 'inventions of the devil.' And when I began investigating Hindooism and Buddhism some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. As I prosecuted my researches into these non-Christian systems I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. 'These imperfect systems,' said I to myself, 'are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the mind struggling upward toward Christianity.

Nay, it is probable they were all intended to lead up to the one true religion, and that Christianity is merely the climax, the completion of them all.

"Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are elements of truth in it. But I am glad of stating publicly that I am persuaded I was misled by its attractions, and that its main idea is quite erroneous. Now while we must not forget that our Bible tells us that God has not left himself without witnesses, and that in every nation he that feareth God and worketh righteousness is accepted of him, yet, I contend, notwithstanding, that a limp, fleshy, jelly fish tolerance (such as the so-called religions of the East teach) is utterly incompatible with the nerve, fiber, and backbone that ought to characterize a manly Christian. Take that sacred book of ours, handle reverently the whole volume; search it through and through from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics, who dispute its divinity, are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me

to be either hot or cold. If God be God, serve him. If Baal be God, serve him. Only one name is given among men whereby we may be saved. 'What!' says the enthusiastic student of the science of religion, 'do you mean to sweep away as so much worthless waste paper all these thirty stately volumes of Sacred Books of the East just published by the University of Oxford?' No, not all. But we warn him that there can be no greater mistake than to force these non-Christian Bibles into conformity with some scientific theory of development and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone, and with a wide gap between.

"There are two reasons," said Sir Monier, continuing, "why I venture to contravene the favorite philosophy of the day. 1. Our Bible affirms of the Founder of Christianity that He—a sinless man—was made sin. 2. That He, a dead and buried man, was made life, not merely that he is the Giver of life, but that he, the dead and bur-

ied man, is Life. Search the Sacred Books of the East through and through and tell me, do they affirm that Vyasa or Zoroaster or Confucius or Buddha or Mohammed were sinless men, or that, being dead and buried, they are alive? Bear in mind that these two matchless, these two unparalleled declarations are closely, are intimately, are indissolubly connected with the great central facts and doctrines of our religion—the incarnation, the crucifixion, the resurrection, and the ascension of Christ.

"It requires some courage to appear intolerant—to appear unyielding—in these days of flabby compromise and milk and water concession; but I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East which sever the one from the other utterly, hopelessly, and forever—not a mere rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas with regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought. Yes, a bridgeless chasm which no theory of evolution can ever span.

"Go forth, then, ye missionaries, in your Mas-

ter's name. Let it be made absolutely clear that Christianity cannot, must not be watered down to suit the palate of either Hindoo, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-and-half Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the eternal Rock." *

These strong words apply with greater force to the relation of a lost world to Christ. The gulf between them is wider still, and the only way by which it can be crossed is by faith in the Son of God. Sir Monier Williams had given forty years of earnest study to the so-called Sacred Books of the East. The conclusion he reached is they do not lead, in a system of evolution, up to the Bible of the Christian, but rather, beginning with a little light, they end in utter darkness. On the negative side of the argument nothing more is needed to make the Christian religion the religion for humanity. We turn our thoughts for a moment to Christian lands to see what they can furnish as a competitor

* See "Present Day Tracts, No. 53. The Present Conflict with Unbelief."

of or substitute for Christianity. George Eliot, who is at least an agnostic, in her trenchant essay on "Worldiness and Other Worldliness," endeavors to prove that the motives which Christianity inspires, produced by a fear of punishment or the hope of reward in the world to come, are not so strong as those that are born within us and by our surroundings. "Men are very little influenced," she says, "by the fear of a distant retribution. When there is a fierce passion at work, the distant future will be little thought of—will be no restraint on the passion; and as to acts of goodness, if there be not a love of goodness in the heart, the mere hope of reward will not produce such acts. Inherent regard to what is right and true, and genuine sympathy with our fellow-men are far more efficient motives to goodness than regard to our interests in a coming life." True enough; but where do the "inherent regard to what is right and true, and genuine sympathy with our fellow-men," come from? To what do they owe their existence? and what is their inspiration? Unconsciously (and I may add, unintentionally), but nevertheless truly does our critic pay a high tribute to the power of Christianity and to its divine Author. It is the business of the Church to inspire just such motives by preaching the gospel

that saves through faith in the Lord Jesus Christ. Why is it that in all nations of the world that have not yet received the light and blessings of Christianity no such acts of kindness are found born of unselfish motives? They *are* found in Christian lands, and they are the glory and the fruit of the Christian system. Let those who reject the Bible and the Christ of the Christians account for this stupendous fact.

Like all who scout the Christian religion, our essayist reaches a ridiculous *non sequitur* in her effort to account for the evident effects of Christianity. "In some cases," she says, "the pathos of human life is more moving, has more power over our lives when death is conceived of as ending all, than when there is the thought of a life to come." If that be true, one of the tenderest periods of human history should have been the period of the French Revolution, when death was voted "an eternal sleep." Were the hearts of men then specially moved with sympathy for their fellows when the streets of Paris ran red with human blood; when the guillotine daily hurled hundreds of victims into eternity? Does the cannibal feel a sense of unusual tenderness and pity for the white man whom he is about to slay and eat because he knows nothing of a hereafter? There is unutter-

able pathos in a mother's act as she flings her baby girl into the waters of the Ganges, but how much of it enters her soul as she reflects, "This is the last of my child."

Once more: In 1880 there appeared in the *New York Herald* a letter over the signature of Thurlow Weed. Mr. Weed was then over eighty years of age, and had a large and varied experience as a leader in the politics of the country. This letter "contained a comparison between the work of D. L. Moody and that of Col. Robert Ingersoll. Mr. Moody led men to think of the highest of all subjects; and, while promoting their salvation, stimulated self-control, temperance, beneficence, and every other virtue. The line of his progress was marked by the reform of drunkards, the union of divided families, the consecration of young men's energies to noble objects, the drying up of the sources of the world's misery, and the opening of fountains of benediction and prosperity. What could Mr. Ingersoll point to to match such work? What drunkard had he reformed? What home had he made happy? What life had he rescued from selfishness and made great and noble? The drift of Mr. Weed's letter was that, tried by its fruits, Christianity was infinitely better than anything Mr. Ingersoll could substitute for it. The

letter was interesting not only as written by one who in his old age had undergone a great spiritual change, but as presenting the views of a man of affairs, a man who knew human nature, and understood something of the forces by which men's lives are molded. It showed that in the view of such men it is only the gospel of Christ that is the power of God unto salvation, both for the life that now is, and for that which is to come." *

Christianity is the incarnation, the manifestation of the Christ. It is his life infilling and energizing it that gives it power to raise men from death to life and mold them into his own image of purity and divine beauty. In bearing testimony, therefore, to the benign influence and saving effects of Christianity, the hollowness of so-called heathen religions, and the heartlessness and hopelessness of infidelity on the negative side, and the Christian civilization of the world on the positive side, proclaim that Christ Jesus the Lord is the only name by which men can be saved. The writer already quoted relates this incident: "In a town in the North of Scotland a benevolent Unitarian minister took to preaching on the streets. He spoke of the beauty and attraction of goodness to the street waifs and harlots who gathered to hear him. One

* "Present Day Tracts, No. 7. Christianity and Secularism."

among them, who had not lost all her mother wit, spoke out: 'Your rope is too short to reach the like of us.'" The well is deep, and neither Unitarianism nor Humanitarianism nor Buddhism has anything to draw with. The almighty power of a living Christ alone can reach down to the sinner, "dead in trespasses and sins," and touch him into life. In witnessing for Christ the Church must bear testimony to the lost condition of men, and that the "one thing needful" is to be born again, that morality is not religion, "turning over a new leaf" is not regeneration, a galvanized corpse is not a living body with pulse beat and heart throb that tell of the life within. More than the "wicked forsaking his ways," and the "unrighteous man his thoughts" is needed. He must "return unto the Lord" before he can "have mercy on him," and "to our God" before he "will abundantly pardon." Deep conviction for sin because of the enormity of the crime, attended in some cases by "loud crying" and tears, tell of the fierce battle that is raging in the soul between the forces of light and darkness. Every cry of agony and wail of anguish wrung by the "conviction" of the Holy Ghost from the guilty soul proclaims, on the one hand, the strength and venom of sin, and, on the other, the infinite love

and power of the Saviour of men. The modern idea of emotionless, tearless conviction and conversion, with but little perceptible wrenching of the soul away from sin and its marriage to holiness reduces the power of the Church to the minimum as a factor for regulating society and saving men from sin. More, it minifies the atoning work of the Son of God, and robs the incarnate, dying Christ of his redeeming power. It turns the stupendous plan of salvation into a ridiculous farce. A Church that preaches such an emasculated gospel has nothing whereby to justify its existence. I would not magnify the work of sin—that cannot be done—but unless the Church preaches fearlessly, boldly, persistently that nothing but the blood of the crucified Son of God can save men from the awful consequences of sin, the Lord of glory will sweep such a Church, as a faithless, worthless thing, from the face of the earth, and raise up another that will be a true witness for him. The unchanging yet simple terms upon which salvation is to be obtained, the Church is bound to proclaim not once, but again and again. It must be the constant business of the Church to announce: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned;" "except ye repent, ye shall all likewise perish." A

plain, uncompromising gospel, a robust, manly gospel, a gospel with Christ in the heart of it will save men. Any other the Church dare not preach.

The gulf between the sinner and the Saviour is deep and wide—too deep and wide to be bridged by temporary remorse for sin. Long nights of groans and tears and days of fasting will not span it. Such exercises, if worth anything at all, may lead up to the one thing that must at last be done: surrender to God. "Vyasa and the other founders of Hindooism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetition of prayers, faithful pilgrimages, arduous ritual and sacrificial observances, all with one idea of getting rid of sin;" but the sin was unpardoned still, the gulf was still unbridged. To change the figure: the disease is no cutaneous eruption, "the leprosy lies deep within." Human woe will not be alleviated, nor the poison of sin eradicated by any supposed virtue of baptismal waters or touch of episcopal hands. The Church must cry aloud, "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it," and at the same time point the sin-stricken soul to the Great Physician who "healeth all its diseases and redeemeth its life from destruction."

CHAPTER VII.

THE CHURCH AS CHRIST'S WITNESS (CONCLUDED).

THERE are two phases of this branch of the subject which remain to be considered—namely, (1) Christ as the Saviour, and (2) Christ as our example.

The need of a Saviour was great, the outlay for human salvation immense, the effort to make the scheme a success was and is tremendous. Will there be corresponding results? St. Paul, in his letter to the Hebrews, calls the end which Christ came to accomplish "so great salvation." How great is this salvation? How far does it reach? When does it become, if ever, a fact of consciousness? The angel announced to Joseph that Jesus "should save his people from their sins." When? Without entering into the theological discussion which these questions suggest, some things of a practical nature it is important to know, because they materially affect spiritual life. This much may be said, as prefatory to what shall follow: "Where sin abounded, grace did much more abound"—that is, whatever may have been the work of destruction caused by sin, the grace of

God is given in sufficient measure to go beyond in the work of repair. "Behold the Lamb of God, which taketh away the sin of the world;" "He that believeth on me hath everlasting life;" "There is therefore now no condemnation to them that are in Christ Jesus;" "They that are Christ's have crucified the flesh with the affections and lusts." Christians are said to be new creatures in Christ Jesus. "Old things are passed away; behold, all things are become new;" "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins;" "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ;" "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ;" "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by

the circumcision of Christ. . . . And you being dead in your sins . . . hath he quickened together with him, having forgiven you all trespasses."

Quotations to the same effect might be multiplied indefinitely. These are sufficient for our purpose. They teach beyond a doubt the truth that the redemption purchased by the blood of Christ is a complete redemption from the guilt and power of sin. If its guilt is removed, if its power is destroyed, its kingdom is overthrown. So that, where sin abounded in the soul, destroying its life and reigning over a kingdom of death, grace has come in and expelled the intruder, overthrown his empire, and set up in its place a kingdom of life and peace and holiness. Christ promised his disciples that he and the Father would dwell with them, and that the Holy Spirit, whom he would send, should be in them. It would be another illustration of the travailing of the mountain and a mouse as the result if, after the humiliation of the Son of God, his lonely life among men, the agony of Gethsemane and the tragedy of Calvary, the best that can be said for the work of redemption is that Christ is only a partial Saviour. If some sins remain unconquered, to have sway, to corrupt and poison the

soul, what assurance is there that every part of man will not be poisoned and ruined by it? Experience proves that sin, like leaven, spreads rapidly throughout the entire system, until every tendency, every aspiration of the heart is affected by its power. That many serious imperfections belong to the present life—imperfections of knowledge and judgment—none will deny. Perfect knowledge does not belong to a finite being. There is no sin attaching to these. Even beings that have never sinned—angels, for example—do not know all things: they are not possessed of infallible judgment. So that, when we are inquiring as to the extent of the salvation which we have through Christ, what are called the infirmities of the flesh must be excepted. I hasten to say, for fear of giving a seeming indorsement to the indulgence of sinful appetite, that even the normal gratification of an appetite that results in sin cannot be justified on the ground that such appetite is an infirmity of the flesh, for the correction or extirpation of which grace has made no provision. More, such an appetite, judged by its fruit, is itself wicked and its indulgence a sin; and for the complete eradication of such, ample provision has been made. Christ "gave himself for us, that he might re-

deem us from *all* iniquity, and purify unto himself a peculiar people, zealous of good works." And one of the transcendently glorious ends he has set before him is to "present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Remember the Church is on the stand as a witness for Christ for his life, his character, his power to save and keep from sin. Excuses for certain acts, because, forsooth, they are infirmities of the flesh, are apologies for sin. If the Church, while preaching a gospel of purity and separation from sin, fails to enforce her teaching by a blameless life, she denies her Lord and beguiles men into the commission of sin by deceiving them as to what sin is.

The Church is the only exponent of Christ and his doctrine in the world. If it shall correctly represent him, it is because its members know what he is from a personal experience of his saving power. When the rulers of the Jews charged Christ with being a sinner the man who was born blind, and to whom Christ had given sight, said: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." A witness is one who knows something. He can testify no further than he knows. If the

Church does not know Christ as a Saviour from all sin, when the world asks the question, "Is your Christ able to save from all sin?" the reply must be: "As far as I know, he cannot; I have no knowledge of that matter." But the world looks to the Church for its knowledge of Christ, and it gets it, such as it is. And Christ looks to the Church to give to the world knowledge of himself, and it gives that knowledge, such as it has. The only thing the angel told Joseph that Jesus would do was: "He shall save his people from their sins." If he does not do that, his mission to our world is a failure. If religion does not save a man from loving money while he is making it; if it cannot keep out of him a greed for gain and a spirit of covetousness while the Lord is blessing him in "basket and store;" if it cannot save him from anger and the blow of revenge when he is insulted; if it cannot put love in his heart even for his enemy—if these things are "bone of our bone and flesh of our flesh," so thoroughly inwrought into their fiber and texture that to destroy them would be to destroy the body itself, the plan of redemption is sadly defective at its most vital point; it fails when we apply it to the practical experiences of everyday life. In that case, we must content ourselves as best we can, the victims of

passion and lust and appetite, until death shall bring us release. In that case we will have to look to death, our enemy, to do for us what Christ, our almighty Friend, cannot do for us. The world will ask: "What is the difference between a man who yields to passion and gets mad because he can't help it, and another man who yields to passion and gets mad because he doesn't want to help it?" I would not write thus against such a monstrous doctrine if it were not so widely believed and practiced by many who belong to the Churches and profess to be followers of that Christ "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." It is dishonoring him "who was in all points tempted like as we are, yet without sin." It is taking the spotless ensign of holiness and dragging it in the filth of sin. It is reducing the work of Christ from a glorious deliverance from all sin to a perpetual warfare with sin, in which sin is as often victor as vanquished.

What effect does such a notion of Christ as a Redeemer have upon spiritual life and the battle for the right which the Church is fighting? They who teach that the atonement does not provide for full redemption from all sin will find themselves

hard pressed for an answer to the following questions: How is it possible for the body of Christ, which partakes of his nature and draws its life from him, to be impure and tainted with sin when he is pure and free from all sin? How is it possible for Christ, the bridegroom, who has no "spot, or wrinkle, or any such thing," to have for his bride a Church that has not washed her garments and "made them white in the blood of the Lamb?" If the view I am combating be the correct view, it is strange that the Church is constructed upon a plan which human experience and human reason alike pronounce unwise. It amounts to this: That while the Church is in the world to fight sin and expel it from the world, it has the very enemy that it is fighting so thoroughly intrenched in its own bosom that there is no power that can dislodge it but death. While, therefore, the Church is turning her guns upon the enemy that is without, she has inside of her own fortifications a powerful ally of the foe on the outside, that can never be overcome, that can never be expelled. Must the sore made by sin run always? Must the wound never be healed? Has Jesus power to do more for the body than he can do for the soul? While he can make the paralytic to run and leap with all the agility of fully-restored

strength, must the Church in her spiritual life be hindered in her work, weakened in her struggle against sin by being linked to a body of death to the end of time? This is a question not of the limitations and hindrances that belong to physical weakness, but of the disabilities which sin fastens upon the Church which nothing but death, it is affirmed, can remove. The weakness of the flesh—not sinful appetites—may become the conditions for the mightiest display of divine power. St. Paul said Christ's strength was made perfect in his weakness. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." They who hold to the theory here opposed deplore the fact that they are tied on to a body of death which is continually bringing them into condemnation. Many, less conscientious, holding to the same theory, not only do not deplore the fact that they are bound to certain appetites, but make abundant provision for their gratification. Granted that certain appetites must be endured till death brings deliverance, the next step is to apologize for their indulgence, and the next is to defend such indulgence on the ground that "there is no harm in it." It was a shrewd lawyer who said to a minister whom he heard preaching this monstrous doctrine: "If you

are the sinner you represent yourself to be, your place is in the penitentiary.'' The inevitable result of such teaching is to put conscience to sleep, to break down conviction, and to weaken all the powers of the soul for courageous service for the right against the wrong.

There is nothing so powerful as purity. The Church stands for purity or it does not truly represent the Lord Jesus Christ. Our Lord said: "The kingdon of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened.'' How can the Church answer to this description if it is not all leaven? Did Christ mean that the Church is only in part like leaven? He didn't say so. Did he mean that it is for the most part like leaven? He didn't say so. If "this body of death" is to cling to the Church to the end, we do not know how much of the Church is not leaven. There was enough of it to wring from the apostle the distressing cry: "O wretched man that I am! who shall deliver me from the body of this death?" Blessed be God, the answer comes with a triumphant note: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ

Jesus hath made me free from the law of sin and death." The blood of Christ cleanses from all sin and sets the Church free, with unshackled soul to represent her Lord in the fight against sin.

If the view herein antagonized be correct, I fail to see how Christ can be an example for us in any sense. If we are not "new creatures in Christ Jesus," if the body of sin has not been destroyed, but we are to be handicapped with this "body of death" until the struggle ceases in death, how can Christ be an example for us to follow when he labored under no such disabilities? But he was "tempted in all points like as we are." For this reason he "knows how to sympathize with us." If this "body of death" is to be our perpetual companion, what meaning can texts like the following have for us: "He that saith he abideth in him ought himself also so to walk, even as he walked;" "let this mind be in you, which was also in Christ Jesus;" "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself unto him that judgeth righteously, who his own self bore our sins in his own body on the tree, that we, being dead to sins,

should live unto righteousness?" This last quotation is a crucial text. It clearly teaches two important truths, both of which we have sought to emphasize—namely, first, they who are born again are dead to sins (the word is in the plural and is universal); secondly, Christ is set forth as our example. These words leave no excuse or apology for any infraction of the divine law. If the Church faithfully represents her Lord before the world, it is her duty to teach, both by word and example, that when we are reviled to revile in turn is wrong; when we suffer injustice to threaten revenge is a sin. If when our Lord was led as a lamb to the slaughter he opened not his mouth, neither must the Church utter one word of impatient accusation. If when his enemies pressed the crown of thorns into his head and smote him in the face and spat upon him and scourged him to his crucifixion no look of anger shot from his eye, neither may one who claims to be his follower manifest a resentful spirit while suffering wrong at the hands of ungodly men. No clearer, truer, stronger, more convincing testimony to the divinity of Christ can the Church furnish than by manifesting his spirit in the lives of her members. No more powerful magnet to draw men from sin to holiness, from the material to the spiritual, than

to set before them lives that have been made pure and beautiful and radiant by the sanctifying touch of the Holy Ghost. No mightier weapon can the Church employ for overthrowing the kingdom of Satan and rescuing immortal souls from his power than by holding up before the eyes of men spotless, blameless lives, made resplendent by the indwelling Christ. As Moses lifted up the serpent in the wilderness, even so must the Church of God hold up to the world a Christ who can heal all maladies and purify from all iniquity, a Christ who can keep unto his coming again those who have been sanctified by the Spirit. Failure here is to deny her Lord and to lead men by her example away from salvation. Failure here is to betray Christ in the house of his friends. Failure here is to prove recreant to him who gave his life for the life of a world, to give men distorted views of Christ, and to stand convicted as false witnesses. Failure here is inexcusable; it is appalling in its results; it is without remedy.

CHAPTER VIII.

THE CHURCH AS TEACHER.

CHRIST said to his disciples: "Ye are the light of the world." His last command was, "Go, teach all nations." No effect of sin is more potent or appalling than ignorance—spiritual darkness. Nor does any present a more formidable opposition to the progress of the gospel. Spiritual things are spiritually discerned. It is not strange, therefore, that mankind should be so grossly ignorant of all that pertains to the spiritual life. Information here is obtained, knowledge is had in a way unknown to the ordinary methods of investigation. God is not found out by searching. The heart itself, with its nature and its needs, is practically an undiscovered country to the human reason. In the nervous language of the Bible, "gross darkness" fittingly portrays the moral condition of our race. Nor is the situation relieved of its wretchedness by the occasional examples of semi-Christian morality which stand out from the mass of heathendom on the pages of history. They but intensify the hideous blackness of deep depravity that enshrouds all human life.

If the most inexcusable form of blindness is

that which results from refusing to see the light, the most pitiable is that which is alike ignorant of its condition and knows not that there is any better. The latter correctly represents the moral state of the world under sin and without the gospel. The business of the Church is twofold: first, to reveal men unto themselves as depraved beings; and secondly, to show them that there is promise of a glorious deliverance from this state of moral degradation. Only under the light of truth can error be revealed. Only in the light of holiness can the nature of sin be made to appear. Sin never becomes "exceeding sinful," until light from the cross streams down upon it and shows what it is. It is not only possible, it is absolutely certain that men will remain in ignorance of the nature of sin and of the condition of their own moral natures until the veil is drawn aside and the light flashes into their souls. Faithfully, fearlessly, but lovingly the Church, as the representative of Christ, must expound the text-book of the centuries as it sets forth the nature of sin and its work in debasing, deforming, and corrupting human hearts. What a responsible position! What a solemn duty! Practically the Bible will remain a sealed book unless the Church unlock its truths. The world of mankind, the territory of the human

soul will remain engrossed in thick darkness—the darkness of eternal night—unless the Church proclaim Christ as "the light that lighteth every man that cometh into the world." There is but one foundation on which men can build. There is but one force that can regulate human life. There is but one power that can mold human character. What the Church stands for is not one among many agencies that are at work to save men from sin and to transform them into the likeness of Christ. The Christian religion is not prëeminently the religion of humanity. It is the *only* religion known to the world. There is no other. It represents the only sun in the moral heavens. It stands for the only power that "makes for righteousness." It offers to men the only compass by which they may guide their barks amid storm and calm over the ocean of life. It must tell men what the only right way is and urge them to walk in it. It must point out the only route that leads from the darkness and death of sin to light and life and everlasting blessedness. It must guide men to the only Physician who can heal all the sicknesses of a sin-cursed world. This the Church must do or prove faithless to him whom she is commissioned to hold up as the Light of the nations.

A man into whose soul the light has shined asks: "How is this end to be reached? How is sin to be eradicated, and a character pure, strong, Christ-like to be built up?" A general answer of this sort might be given: By taking Christ as commander, teacher, and example in all things. Men live by every word that proceedeth from the mouth of God. Every word is a command, an exhortation, a message of love, a warning, or a revelation of himself. All are food on which souls feed and with which characters are builded. This must be so, or God says something to men that has no meaning in it or does not affect them. Such a thought is inconceivable. "The words that I speak unto you," says the Master, "they are spirit, and they are life." They are the infallible rule for right living. Our Lord has told us in plain words, whose meaning we cannot fail to understand, what is the method men *must* employ to attain to the fullness of stature in the divine life. I say "must employ." He leaves no alternative. All other methods end in failure. "If any man will come after me, let him deny himself;" "whosoever will save his life shall lose it." If one would be perfect, he must give away all his possessions. How sharply does the teaching of Christ contrast with the teaching of the world! He says,

"Deny yourselves, and splendid character and salvation and eternal life and immortal riches will be yours;" it says, "To gratify self is the only way to be respected and rich and happy." He says, "Give, and it shall be given unto you;" it says, "Get all you can, and keep all you get." He says, "Fling away your life, and you shall save it;" it says, "The only way to save your life is by holding on to it." The world says, "A man's life consisteth in the abundance of the things which he possesseth;" James says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

The spirit of this age is intensely materialistic. The seen, in its power to make and develop characater, is magnified and praised and invested with divine attributes. It discounts the spiritual, the reality of unseen things. The spiritual life is either nothing but a sort of refined materialism, or it is held to be a manifestation of the emotional nature. Conscience is no longer the voice of God in the soul, whose warnings must be heeded and whose dictates must be obeyed. Hence it has come to pass that men's lives and characters are regulated by the sentiment that controls in the community. The pagan maxim, "When you are

in Rome do as Rome does," is the rule in private and social life. The religious conscience is flouted as a thing of the past. The restraints which religion imposes are shackles that are too galling to be borne. Individual character is the resultant of social custom and personal desire.

Into the midst of this worldliness and reckless disregard of God's authority Christ commands his Church to hurl the Ten Commandments with their binding force upon conscience and conduct. He tells the Church to unfurl his blood-stained banner to the breezes with "self-denial," "heart purity," and "death to the world" written on its folds. He plants his cross in front of every one and says: "You must be nailed by my side and die to self and sin." He who walks this way will reach the goal of fully developed Christian character in the end, but along the route he will encounter (because it is the world's way) the jeers and taunts, and excite the pity of men who are living for what they see. To be accounted a fool for Christ is to give exhibition of true wisdom. Not self-gratification, but self-denial is the training school in which stalwart characters are grown. Living after the flesh is death; living after the spirit brings life. Only invisible things are eternal. Christ in the heart is the only ground for

right character, Christ in the life is the only rule for right living.

The preceding discussion brings us to the application of the principles herein set forth. One of the most frequent remarks we hear is the distinction between secular and religious things. Is there such distinction? Is there any business that may be called secular as distinguished from religious? Because men would have it that way does not make it so. Men are religious beings—that is, they have religious natures—which is the same as saying that they are the property of the Lord and are accountable to him for their lives on earth. This responsibility to God extends to every thought and word and deed. Business has no character in itself. It is in fact nothing at all separated from men. There would be no whisky made or sold if men did not make or sell it. There would be no politics if men did not organize themselves into parties. Wherever a man goes he carries his religious nature with him. He can never get beyond his responsibility to God. The Church, speaking for Christ, comes to men everywhere and says to them: "You can't divest yourselves of your moral character; you can't get away from your relation to God." Wherever the demands of religion clash with the laws of trade

or the cravings of self the Church holds up Christ and his teachings as final authority, and demands that religious principles shall control. If the rules of business which men have established do not harmonize with the spirit of righteousness, with the teachings of the Sermon on the Mount, the rules of business are wrong. The Church does not undertake to settle the dispute between protectionists and free traders; but it does affirm that if either protection or free trade tresspass upon the rights of men, if it enriches the rich by impoverishing the poor, if it strengthens the strong by weakening the weak, if it takes bread from the mouths of the hungry and clothes from the bodies of the needy—such a policy is opposed to the principles of righteousness and, if persisted in, will call down upon those who engage in it the curse of the God of the poor. The Church teaches that men cannot live to themselves or for themselves and retain the favor of God or develop a Christian character; that men cannot sell goods or raise cotton or practice medicine or keep books or teach school by any other rule than the "law of the Lord." If these propositions are correct, prayer is a necessity—prayer by all and in every business. No life can be lived without prayer; no business can be run without prayer.

The man who undertakes to run his business without prayer has no use for God in his business, or God has no use for his business. In either case his business will be a failure. No whisky seller would dare to ask God to help him in his hellish traffic. That fixes its character as an unrighteous business. No gambler would ever think of asking the Spirit to help him to win his neighbor's money. That stamps it as wrong.

Much has been said and written about the Church and politics and the union of Church and State. Governments are a necessity. Society must be organized for the protection of life and property, the preservation of the liberties, and for the promotion of the happiness of the people. Men will differ as to what is the best form of government; they will have divergent opinions as to what is the wisest policy for promoting the interests of the people. This gives rise to politics and political parties. Any theory of government for organizing and running it that does not recognize the great principles of morality as its foundation is radically wrong. Its constitution may represent the most astute political economy, its statutes may be the product of the wisest statesmanship, the whole may be indorsed and supported by the sentiment of an interested people; but if the Author

of all government be not recognized as supreme Director, sooner or later such a government must fall with a crash that will startle the nations. It is the duty and prerogative of the Church, divinely bestowed, to speak with authority to all who make politics a business: "This is God's country; the law is his, the streams are his, the gold and silver are his, the cattle upon the hills are his, the people are his, and you are his." Who organize governments? Men. Who make laws? Men. Who formulate policies to run governments? Men. And who are men? Immortal beings endowed with religious natures that relate them responsibly to God in their thoughts and words and deeds. A man can no more leave behind him his religious nature—his responsibility to God—when he enters politics, than he can leave his lungs. It is as much a part of him as his eyes and ears and feet; more even than these, for he can have neither eyes, ears, nor feet, and still be himself. But divest him of his religious nature, and he is no more than a brute. The Church has the right to teach religion, obligation to God, to men engaged in politics. It has the right to tell the citizen as he marches to the poles to deposit his ballot: "You have no right to vote with God and your conscience left out." A vote that does not stand

for morality and the Sermon on the Mount is an unrighteous vote. It is the duty of the Church to hold up before the eyes of every man who seeks political preferment the word of eternal truth, which demands self-denial and unselfishness of all. Personal considerations can have no more place in politics than in the pulpit. The preacher is no more bound to be a religious, God-serving man always than the politician. There is as much need for a well-instructed, regnant conscience in making laws as there is in preaching the gospel.

It has come to pass that few men enter politics or seek office for any other than selfish considerations. Eliminate this factor, and nine-tenths of the offices would go begging. Political parties frame their platforms, opposing candidates fight their campaigns through, and men vote for their favorite as if there was but one kind of good that can come to a people—namely, material prosperity. If the other man is elected, a financial crash will come, disaster will overtake the people. Who asks or thinks: "How will the triumph of the other party affect the morals of the people? What effect will it have upon the great principles of righteousness which are the bulwarks of all good government? Will men be led to fear God and have higher respect for his laws? Will aid and comfort be given

thereby to the cause of Christ, and to the advancement of his kingdom in the earth?'' Let a man be so bold as to propound these and like questions to politicians and their backers, and see what the effect would be. If they had the faintest suspicion that those who ask them are really not insane, the reply would come quick and fierce: "Those matters have no place in politics. Religion is one thing; politics is another thing.'' And if these people with consciences still insist that men must carry their consciences into politics, they must be as religious there as anywhere else, the cry would come back in tones that tell of its birthplace: "Scourge the preachers back into their pulpits. Tell those Church people they are intruders here with their fanatical notions. Let them attend to their business, and we will attend to ours.'' Nevertheless, the Church insists, in behalf of humanity, in behalf of the highest and holiest interests of our race, and in obedience to the commands of her Lord, that private character and personal responsibility cannot be divorced from public position. When God sent a drought upon the land of Samaria, Ahab, the king, charged Elijah with troubling Israel. The old prophet said: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the com-

mandments of the Lord, and thou hast followed Baalim." The only trouble the preachers create is in disturbing the guilty consciences of men who seek office for personal gain, regardless of the laws of a righteous God.

A few years ago it was seriously proposed by a blatant skeptic that the daily custom of opening with prayer the sessions of the Legislature in one of our States should be abolished. The conscience of that body had not grown sufficiently callous to have not even a formal recognition of a Supreme Being, and some sort of necessity for divine help. I am no advocate for a union between the Church and the State. That would give color to the claim already set up by some that the two stand on a level of dignity and importance, which is not true. The place of the Church in the State is that of the needle that points to the magnetic pole. There is no other unchanging pole, there is no other needle to point to it. There is no other fountain of wisdom but the word of God. There is no other Sun of Righteousness but his Son. There is no other divinely commissioned herald of the truth and representative of Christ in the world but the Church. The Church is the light of men, the light of governments, "the light of the world."

CHAPTER IX.

THE CHURCH AS SAVIOR.

IF the human eye," says Dr. Blackie, "is wonderfully adapted to the purpose of vision; if the backbone, with its remarkable combination of properties—firm as a pillar, flexible as a chain, light in point of weight and graceful in form—is a triumph of skillful adaptation; if the family constitution is an unrivaled contrivance for securing unity, affection, and mutual help, and kindred virtues—we may be sure that any scheme devised by God for promoting the spiritual and eternal welfare of men will exhibit remarkable features of adaptation to its purpose." If there is any difference, where the need is greatest we would expect to find the adaptation most perfect. In this case the proposed remedy must "purify and regulate all the springs of activity; it must sanctify and brighten all the lawful pursuits of life; it must sweeten the relations of man to his fellow-men;" it must build up the waste places which sin has made desolate; it must span the stormy sky of the soul with the rainbow of promise and hope; it must lift the horizon of human vision which comes

down at the grave until to the eye of faith the mountains and valleys of the eternal world appear clothed in perennial freshness and beauty; it must pluck the sting out of death and rob the grave of its victory; "it may not all at once, even in a metaphorical sense, cause the wolf to dwell with the lamb, but it must create movement toward that consummation, toward that restored golden age when they shall not hurt nor destroy in all God's holy mountain."

Conceding that such an end is desirable above all things, that its realization is of the greatest importance, what provision, we may ask, has been made for carrying into effect the divine purpose? That there is a remedy for every disease of body, mind, and soul, and that the plan of salvation is perfectly adapted to supply all human needs, has been abundantly shown from revelation and the history of our race. And if we look closely, we shall find further that the scheme set on foot at the beginning and fully unfolded in the teachings of Christ is the *only* plan that is perfectly adapted to the complete redemption of humanity. The question that remains to be considered is, How is the remedy to reach the disease?

In the previous chapter one phase of this stupendous scheme was discussed. In the present

chapter it is proposed to take another step in advance and treat the subject from a different and yet closely related point of view. It may be expressed in the words of Christ: "Ye are the salt of the earth." The distinguishing feature of salt is its saving, preserving quality. The world of mankind needs to be saved. The depravity is real; the blindness is real; the suffering is real; the death is real; the woe is real; the tendency to ultimate and utter corruption is real; the dominance of sin is real; the reign of vice is real; the lawlessness of iniquity is real; the alienation from God is real; the opposition to holiness is real; the supremacy of worldliness is real. These things that prey upon human life and happiness are not myths; they are existing, active, powerful forces, at work for the ruin of mankind and the overthrow of Christ's kingdom in the earth. "Our moral nature is disordered, and one of the chief evidences of disorder is the conflict between duty and inclination. Conscience and the will are not at one. We may form beautiful ideals, but we cannot realize them. Desires which are known to be poor and mean often prevail in us against the voice of conscience and even the protests of reason, and often the state of things is worse than that of a conflict in which the bad usually gets the

better of the good. In many, the result is a state of helpless captivity. In these cases lusts of the body rise to sovereign power, and crush down in ignominious bondage every good and wholesome desire. Men and women are degraded far below the level of brutes. In the grip of imperious lusts they are powerless, struggle as they may. "Where the outward degradation is not so great the triumph of evil is not so conspicuous; but that evil reigns is often lamentably apparent, even to the persons themselves. Often their lives are governed by a selfishness that, regardless of others, seeks to secure everything for themselves. The will of God, which they know to be the true sovereign authority of the world, is little regarded except in so far as the ordinary usages of society may happen to agree with it. Their lives do not conform to any noble standard. And even at the very best, there is such a discord between what they are inclined to do and what they ought to do that their highest achievements in duty are but the result of a hard struggle—not the free, spontaneous movements of souls delighting in the ways of truth and righteousness." This is a mild picture of the real condition of mankind. In many communities the claims of conscience have been so often and so long disregarded that, instead of

there being a sharp conflict between inclination and a sense of duty, the battle has long ago been decided in favor of the former, and there is now no conflict at all. The darkness of eternal night is gathering over the life of the world. The poison of sin has entered into the heart of humanity, and its virus has infected the fountain of its being. To expel this poison and renovate the moral constitution is the work of the Church.

Amid this wide-spread moral desolation the heart cries out for something higher. It instinctively feels that there must be a supreme good somewhere to satisfy its cravings, an infinitely pure and holy Being in whom meet the most ardent longings and the highest aspirations of the soul. There must be somewhere an all-wise One who can take it by the hand and lead it up to the highest heights of spiritual communion. And experience shows that the satisfaction which the gospel brings is so much sweeter, fuller, and more lasting than any other that the soul rests in the conscious possession of its treasure, with no thought of ever parting with it or that there is any better. To every such hungry, longing soul, and to every one who knows neither the hunger nor that which can satisfy it, the Church is sent on a mission of mercy and salvation. The turbulence of Augustine's

stormy nature was quieted into peace and rest when he sat at the feet of Jesus, clothed and in his right mind. Luther and Calvin and Knox, tossed upon the bosom of the sea of doubt and fear, found no comfort nor peace in the empty forms of the Romish Church; but when by faith they accepted Christ as their Saviour they settled down into the undisturbed repose of a life that is hid with Christ in God. The only transforming power in the world is that which has been committed to the Church. It puts the leaven of the gospel into the hearts and consciences of men, and changes them into the nature of God. This is the work which the Church is commissioned by her Lord to do in the world.

Speaking of a demand by some that a certain scandalous community in California be suppressed, the *Twentieth Century* has this to say: "If any government, national or State, or any agency of whatever kind, being invoked, puts an end to such a state of things, we have no tears to shed. At the same time if people want to make swine and hounds of themselves, and to practice the rites of Bacchus and Venus Impudica daily, hourly, as a religion, there is no reason why this magazine should go very far out of the way in the vain effort to hold them back." When such

heartless sentiments are found in one of the leading literary periodicals of the day, it is high time for the Church, the advocate and representative of purity everywhere, to proclaim to the world—to all men—the gospel of Christ, which will not allow the slightest infraction of its least demands.

Method here means much; the attitude of the Church toward the world means much. Nor are we left in doubt as to the mind of the Master. One day news came to Christ that Herod's wicked queen had succeeded in having John the Baptist beheaded for reproving her for living in adultery with Herod. The record says: "When Jesus heard of it, he departed thence by ship into a desert place apart." His cousin, the man most like him of all men, the herald of his coming, the minister who had baptized him, was dead, and now he wanted to be alone a little while to weep in solitude and to talk to his Father. But he could not be long alone. When the people heard that he was gone, they followed him—five thousand men, beside women and children; and they were hungry. In an orderly manner (as Christ always did things) he went about feeding this multitude. He took five loaves and two fishes which some one had, asked a blessing upon them, and proceeded to divide them among the twelve, with

instructions to distribute the broken pieces among the people. The whole is religious, at least in the mind of Christ. Other lessons are here, but there is one which demands our attention. The twelve are the Church, the messengers of Christ. Jesus did not take the food and scatter it himself among the people. He took no part in distributing it. When he put it into the hands of his disciples, his work was done. No, not done; for as the pieces passed from their hands to those of the people they were magnified; though unseen, his hand still touched every piece, increasing its size until not a hungry man, woman, or child was left in that vast company.

Here is a lesson for all time. The Church stands midway between Christ and the world. With one hand she receives from her Lord the bread of life; with the other she hands it out to hungry, starving souls. Here is personal contact with men in their wickedness as well as personal knowledge of their needs. One of the objections the Pharisees brought against Christ was that he associated with sinners. His reply was complete: "I am not come to call the righteous, but sinners to repentance;" "they that be whole need not a physician, but they that are sick;" "the Son of man is come to seek and to save that which was

lost." It is the *touch* of the blood that cleanses from sin. It is the fact that Jesus took upon himself our nature and dwelt among us, that he was tempted in all points like as we are, that gives him the power to sympathize with us and to be the almighty Saviour that he is. The Church, instead of fulfilling her mission in the earth, in many places is doing the very things that paralyze her strength and make her efforts to save the masses a ridiculous failure. Her costly edifices, with their luxurious appointments, elegantly attired sons and daughters, worshipers of the god of this world, and her stiff, formal services are a proclamation to all the world: "None but those who move in our circle wanted here." In many cases, possibly in the majority, this is not intended, but this is the result, and the unsaved multitudes are not there. It is a lamentable fact that church buildings are erected for the saints to worship in: as if religion began and ended in songs and prayers and sermons and the communion of saints—all in the house of God. The divine order has been reversed. Religion has come to mean "hold the fort" against the forces of darkness, instead of an unceasing aggressive warfare upon the enemy. The meat must come to the salt if it expects to be cured by it; the world must

come to the Church if it wants to be saved by it. The utter hollowness of the Church's claim to be a missionary movement is manifested in the fifty cents a head which she contributes annually to bring the heathen to Christ. Some years ago a minister of the Presbyterian Church in a Presbyterian Synod made a speech of this sort: "We remind me of a man who goes fishing. He gets his pole and line and hooks and bait, and off he goes to the creek to catch fish. He walks along the bank until he comes to a cool, shady place, baits his hook, drops it into the water, sticks his pole under a root, sits down in his chair which he brought along for the purpose, and says to the fish: 'Now come along, and I'll catch you.' Now," said the preacher, "we, as a Church, are doing like that would-be fisherman: instead of going to the places where men are—into the lanes and alleys of our cities, into the destitute sections of our land where, most of all, the people are found who need to be saved—we content ourselves with erecting our churches in towns and cities where a little handful of men and women meet once or twice a week to worship God. The world will never be reached and saved that way." That is not the way to catch fish. To Zaccheus, the ostracized Jew, the chief of the publicans, the

most heartily hated man of his race, Jesus said: "To-day I must abide at thy house." The self-righteous Church people said: "What poor taste! he is gone to be guest with a man that is a sinner." This spirit is the very opposite of that which said: "I come not to be ministered unto, but to minister;" "if any man will be chief among you, let him be servant of all;" "if any man will be my disciple, let him deny himself." The salt saves in its own dissolution. As long as every crystal remains perfect no preserving power goes forth from it.

The now famous Dr. Parkhurst, of New York City, said in a recent sermon: "Christ not only put heaven away behind him, but he came into the very closest touch that was possible to him with the grossest depravity that was on earth. I can imagine some of the angels, not in the redemption business, loafing along the celestial courts as the Son of God laid aside his glory and moved down to Bethlehem in Advent, arching their celestial brows and expostulating with him and rebuking him for venturing into contact with a world over which the serpent had so long dragged his scaly coils, and suggesting to him to dispatch a second or third class angel down to this disgusting and sin-reeking world with instructions to send back

an affidavit of what he found down here. All that I mean by that is this: If you want to be a means of saving the world, just understand that you cannot do it at arm's length." It is not enough to have houses of worship, the gospel preached every Sunday, and other services held regularly every week. The Master preached oftener under the open sky than he did in the temple. His grandest sermon was preached on the top of a mountain. His was the hand-to-hand method for reaching men. If the multitudes were not present, he preached to a handful. If there was but one, he preached to that one. And it is worthy of remark that in the grandeur of his thought, the strength of his language, and the importance of the truths he spoke, the size of his audience made no difference. For the clearest statement of the doctrine of the new birth we go at once to his conversation with Nicodemus; for a definition of real worship we listen to his sermon to the woman at the well of Sychar; while to the twelve he unfolds the deepest mysteries of the spiritual life. The disciples were to abide in Jerusalem for a short time only; "not many days hence" the enduement of power will be given, and then they are to "go into all the world." Christ said the kingdom of heaven is like leaven, which a woman

"hid in three measures of meal, till the whole was leavened." The leaven works its way steadily, constantly under the driving force of its own aggressive nature into every particle of the meal until there is no more meal to be leavened. Not the command of Christ alone, but the nature of religion itself impels the Church to go to men with the gospel that is to save them. To do otherwise is to furnish proof of a backslidden Church. Where there is no motion there is no life. An army that is afraid to attack the enemy will soon find itself at the mercy of the enemy. Of one thing we may be sure: the devil is not on the defensive, nor is he inert. He "walketh about, seeking whom he may devour." Wherever the Church unfurls her standard she may expect to find the enemy's raised against her. I cannot state too often nor insist too earnestly that if the Church of the Lord Jesus Christ does not fight this battle and rescue immortal souls there is no power known to this world that can or will do it. But this is the divine plan; and if the Church of to-day becomes so weak or unconcerned, through pride or wealth or numbers or worldliness, that she either cannot or will not undertake to save men from sin, there is but one thing to expect: God will wipe it from the face of the earth and raise up a Church in its

place clad in the armor of God and ready to do his bidding. The *Boston Watchman* says: "There are whole churches to-day whose unfaith keeps them in the wilderness when they might just as well be living and working in the promised land. The Lord has called them to go forward in some new enterprise of religious service, to take some bold and valiant stand in their community, for honesty, for purity, for temperance, for carrying the gospel into the houses and directly to the hearts of the unchurched about them. And because that call has been declined they find that they have missed their day of visitation, the tone of Christian life has been lowered, and murmurings at God take the place of songs of gladness. At the beginning of the year there will come the command to go forward. It will need faith to obey that command. It will be risking something, we think, to obey it; but years afterward, if we do not obey it, we shall look back with keenest sorrow that we threw away such opportunities as came to us in that command."

The Church is bound to hunt out the source of the trouble, the seat of the disease, and apply the remedy at that point. It is worthy of note that the sins which drew forth the most scathing denunciations from the Master were those of which the

leaders of that day were guilty. If *they* could be healed, if *their* sins could be cured, there would be little trouble with the rest. Men who make sentiment, molders of opinion, lead the world of mankind to Christ or away from him. Unquestionably the cities of the world invite the closest investigation of the Church into the forces that make and corrupt the lives of their inhabitants. Here humanity is congregated in a seething mass under the best conditions for the cultivation of vice and the worst for the promotion of virtue. If the devil has a stronghold on earth, it is in our cities. Sin in its most refined as well as in its grossest form is found here. Lawlessness against all authority, human and divine, social and civil, covert and aboveboard, grows and flourishes in the midst of conditions that are favorable to the last degree in fostering it. It is a fact also which many in this Southern country are slow to learn that in the cities opinion begins, sentiment is created, fashion starts, custom arises, and from the cities influence goes into the country. If the church in the city gets an organ, the country church must have one. If the town church has a choir, so must the country church. If people sit during prayer in town, the country follows. If the town preacher cuts his sermon off at forty minutes,

the country parson dare not lengthen his out to an hour. I am not stating what ought to be, but what is. How to reach and save the "submerged tenth" is the problem that confronts the Church in all the large cities of this land. It is now largely a question of self-protection, of existence. To neglect the unsaved is to allow the wound to fester until the whole community is infected. To move away from them is to give full rein to vice, to turn over vast multitudes of human beings to the control of the worst elements of corrupt society, as well as to disregard the express command of Christ. Not a spirit of love for men—for all men of all sorts—but love of self prompted rich churches to sell their "down town" property and move into more congenial quarters. Is this what the Church is for? Is she, in this way, fulfilling her mission in the earth? Is that the way to go into the highways and hedges and compel men to come into the kingdom? Is there in such conduct any of the spirit of self-denial which our Lord taught was the essential condition of admittance into his kingdom?

I am not writing of the absolute necessity of doing this Christly service for the preservation of Church life; I am not now speaking of this kind of work because the activity which it requires is

necessary to increase of strength and vital power, but this is the point of view; whole sections of our cities are under the control of the most vicious influences; children are born in iniquity and brought up in an atmosphere that pollutes and poisons every fiber of their moral nature. Thefts are planned, robberies are concocted, anarchy is born; the fires of hell, heated by poverty and crime and suffering, burn in the souls of these children before they become men and women. The lowest appetites of depraved human nature find abundant food in such conditions on which to feed. Shall the Church gather up her skirts for fear that they will be bedraggled in this filth, and with careful step pick her way out of this putrid mire and confess her inability or her unwillingness to live and work and suffer that these lost may be found, that these dead may be raised to life? If the Church *cannot* save the most degraded, Christ is not the Son of God and his mission to this world is a failure. If the Church *will* not save the most degraded, she has not the spirit of him who said: "All power is given unto me . . . go ye therefore . . . and lo, I am with you alway." If the Church is not in the world to save it, pray what is it here for? If our Lord's words, "Ye are the salt of the earth," do not mean what

they seem to mean, what lesson do they teach? If where sin abounds the grace deposited in the Church does not much more abound, what is the mission of the Church in the world? More, if the world is to be left to itself and sin, what is to become of us? Who and what is to save it if it is to be saved at all? Looked at from any standpoint, the Church is under bonds to take the gospel and carry it to all men. The world cannot be saved without the gospel, and the Church will die unless it takes the gospel to the world.

Paul repeats a saying of our Lord to this effect: "It is more blessed to give than to receive." The spirit of the world is opposed to giving. Sin makes men selfish. Self-seeking dominates the business of the land. Men organize stock companies to promote personal interests. The building up of personal fortune, the accumulation of personal property, the gratification of selfish ambition, the increase of personal influence—these are the matters that control men in business, in politics, in running for office. Where can you find a man who thinks so little of self that he is willing to run for office for the sake of the "dear people?" It has been so from the entrance of sin into the world. Enthroned in the heart, intrenched in the affections by years of devotion and faithful service, it

inspires the thought, dictates the policy, and gives direction to the life. It seeks always for the best for itself. When this spirit enters fully (as it will if unopposed) into the soul it poisons its fountain with its own venom, displaces charity, expels generosity, and turns what might have been Christlike affections into a brood of vipers. There is no more unlovely character than that which is formed and dominated by a spirit of selfishness. It is a tyrant that rules its subjects with a rod of iron; it is a serpent that wraps its victims in its coils of death; it is a heartless master that keeps its slaves in hopeless servitude; it pollutes all it touches; it dwarfs all who feel its power; it destroys all who come under its influence; it stands in the way of all progress; its hand is at the throat of liberality; it is the deadly enemy of Christ and his Church; it climbs into places of power; it clothes itself in fine linen or filthy rags; its words are well seasoned with flattery; with Satanic impudence it crawls into the pulpit; it sings like a seraph, prays like a saint, and preaches like an Apollos; to serve itself it will open its hand to feed the poor or turn a deaf ear to the cry of the needy. What a curse to humanity! Where it reigns, every noble, Godlike impulse of the soul is extinguished. Some months ago I was attend-

ing a Sunday school picnic. A large wooden swing had been hung up for the children. Eight or ten could swing at once. Each group was allowed to swing five minutes. When the time was out, there was a scramble for places. Some of the little fellows were shrewd enough and wicked enough to slip down, pretending to get out, and jump up again. I said to a brother sitting by me: "What is the greatest obstacle in the way of the Church's progress?" He was silent a moment, and then replied: "Self." This witness is true. Our Lord said to his disciples: "If any man will come after me, let him deny himself." Paul says: "I am crucified with Christ." The self was presented to God as a living sacrifice. The essential condition of discipleship is self-sacrifice—that is, discipleship begun and continued through to the end.

One day Jesus was in the house of a Pharisee. He watched the guests, "how they chose the chief rooms," and taught them a lesson in unselfishness. Said he: "When thou art bidden of any man to a wedding, sit not down in the highest room; . . . but sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher." Then he adds these words: "For whosoever exalteth himself shall be abased, and he

that humbleth himself shall be exalted." The world says the only way to be exalted is by taking the highest seat; the only way to be recognized and honored is by pushing yourself forward; the only way to secure position and build up a name for yourself is by looking after number one. This worm at the heart of humanity, this poison in its blood, this boa around its life the Church is in the world to destroy. It is a new doctrine to men that it is more blessed to give than to receive; that real, lasting happiness is to be gained not by selfishly devoting thought and energy to building up one's own fortune, but by clothing the naked, feeding the hungry, and visiting the sick. Selfishness contracts; religion broadens. Selfishness rivets chains upon the soul and shuts it up within the narrow limits of its own littleness; religion smites off the shackles, unlocks the doors of its prison, and gives to it a continent over which to roam in fuller freedom and richer liberality. The world sees not because it has but one side of life; that is the side which has been marred and blurred and made hideous with the spirit of selfishness produced by the touch of sin.

The business of the Church is to hold up in sharp contrast the other and nobler side of life—that true getting consists in giving, that real living

consists in dying. If it had been possible for the Jews to understand the spirit of absolute unselfishness which dwelt in the heart of Jesus, as well as its power to mold really great characters, doubtless, instead of crucifying him, they would have accepted him as their king. As much as anything the self-denying spirit which the missionaries manifest wins the respect and love of the heathen. It is this most of all which impresses the thinking ones among them with the superiority of the Christian religion. It is, in this respect, wholly unlike their religions. A few years ago, at the close of a Bible reading in India, an educated Brahmin, not a convert, asked permission to say a few words. This is the testimony he bore to the usefulness of the missionaries: "Behold that mango tree on yonder roadside. Its fruit is approaching to ripeness. From the moment the first ripe fruits turn their yellow sides to the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones by boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig. Does it cease to bear fruit? Does it say: 'If I am barren, no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beauteous flowers, the

tender fruit again appear. Again it is pelted and broken and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit. This is a type of these missionaries. What do they come to this country for? What tempts them to leave their parents, friends, and country and come to this, to them, unhealthy climate? Is it for gain or for profit that they come? Some of us government clerks in country offices receive more salary than they. Is it for an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others, and this, too, though treated with contumely and abuse from those they are benefiting." Closing, he uttered this sentiment with reference to the Bible: "Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of this land." Did not our Lord have this in mind when he said: "And I, if I be lifted up from the earth, will draw all men unto me?" Was there not in his mind, among other things, a conception of the power of self-sacrifice to draw men to himself, not to study only and wonder, but to imitate that act and come under the control of its spirit? At any rate, the mightiest force for conquering this world and for winning

men to life is to hold up before their eyes the most marvelous exhibition of unselfish love known to history.

There is no grander work, there is none so noble as that given the Church on earth to do—namely, to achieve the largest spiritual development possible of individual human character. With the light of life streaming into the soul there comes all the aspiration and uplifting of the new nature. It is the province of the Church to supply the food on which this new nature is to feed. The converted man is introduced into a new world, not the Utopian creation of a disordered brain, but a real, conscious world, on whose beauties and glories the eye of the soul looks with delight and wonder. The forces here are the agencies which are adapted to the wants of the soul. They are designed to enlarge its life and expand its capacities forever. Here God dwells. He is seen everywhere. His voice is heard in all this land. As the Christian "walks in the light as he is in the light, they have fellowship one with another." By a law of our nature we imitate those in whose company we often are, if we have for them a deepening love and a heightening admiration. So hearts that are in fellowship with God are gradually assimilated to him. And thus

the words of the apostle become true: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." As Christ led those of his disciples on to the mountain's top that he might be transfigured before them, so it is the duty of the Church to take those by the hand whose spiritual eyes have been opened and lead them into the heights where, with enraptured gaze, they may behold the realities of a world unseen by mortal eye.

Nor is this all. Times come when the Christian grows weary, the burden of life weighs down upon the spirits, all human associations fail to bring comfort, earthly ties are severed, shadows gather about the path, the heart becomes lonely and longs for companionship. It is not easy to keep up the fight against the opposition that comes amidst pain and suffering and desolation. At such times the Church must take the weary, tired, foot-sore pilgrim by the hand and lead him into the "green pastures and beside the still waters" of divine grace, where, during a period of heavenly rest and fellowship, he may gather strength and hope for pursuing his journey. With head erect and kindling eye, with a light heart and elastic step he "runs up the shining way" to meet his

God in larger unfolding of himself and of spiritual things. This world also becomes to him a new, a transformed world. The natural life has a new meaning—in fact, till now it had no meaning. To live on this earth now is to fulfill a grand mission and do a grand work. Removed far beyond the region and atmosphere of selfishness, this is now to him God's world. "It is not only the work of his hands; it is the utterance of his mind and the revelation of his heart. Its mountains are symbols of the stability of his love. Its streams represent the perpetual current of his goodness. The sun shows him brightening, warming, fertilizing, beautifying all. The silver dawn and the golden sunset foreshadow a life in which the bright hope and joyousness of youth are united with the tranquillity and maturer joys of age. And as nature thus becomes full of new beauty and glory, so ordinary life is wonderfully enriched and sweetened. Daily bread is sweeter when it comes from his hands. All the blessings and enjoyments of domestic and social life become better when they are no longer rivals to God himself, or regarded as the chief good, but when they are received from him, in addition to his unspeakable gift, to increase the sum of daily enjoyment. The resources of art and learning, the treasures of liter-

ature and science, the amenities of social intercourse have a new zest and satisfaction when crowned with the blessing of God. The thorny wilderness is changed into a smiling garden; for wisdom's 'ways are ways of pleasantness, and all her paths are peace.'" *

Nowhere are the contracting, dwarfing effects of sin more conspicuous than in the low conceptions and the narrow range of thought which prevail among heathen nations. Nature, science, philosophy, life are practically sealed books. With the light of revelation, these and kindred themes, as do no others, elevate, unfold, and expand the powers of the mind. God, sin, immortality, man, eternity, grace, duty, personal responsibility are fitted above all others to develop the intellectual faculties. And while the Bible has nothing to do directly with revealing the secrets of science and philosophy, still with the expansion of thought and the elevation of soul which its study brings the best conditions are furnished for a thorough investigation and accurate understanding of these high themes. "The Bible, rightly understood," says the able writer already quoted, "fastens those habits of mind which lie at the foundation

* Dr. Blaikie, on "The Adaptation of Bible Religion to the Needs and Nature of Men." Present Day Tracts, No. 31.

of science and philosophy — namely, a love of order and a spirit of investigation. The Bible quickens the faculties that apprehend abstract truth and the relations of truth, and furnishes them with a noble field of exercise.'' As proof we have only to look at the marvelous discoveries and inventions of men living in Christian lands. The hundreds of millions of heathendom furnish no works of art, nor revelations of buried cities and civilizations. The records of the rocks and the rich treasures of the past which the earth holds locked in her bosom lie hid away and unknown to the dull brain of the heathen who walks all unconscious above the remains of extinct dynasties. Under the touch of Christianity lost cities have been recovered, buried monuments have been uncovered, and the records of kingdoms that have been sleeping for forty centuries have been brought to light. Even the tablets on which kings wrote the histories of their times have been discovered. These records, many of which tell of events that the Bible deals with, confirm in a marvelous way the scripture narrative. Only in Christian countries do we find those inventions and mechanical appliances that save labor, cheapen products, and add immeasurably to the comforts and conveniences of life. Substantial progress

toward a higher civilization is seen only in those lands where Christianity prevails. Nothing is more clearly demonstrated by the records of history than this: Wherever the teachings of the Bible have been followed in the public institutions and private lives of a people the material condition has been improved and an increasingly high degree of civilization has been the result. The splendors of Rome in the days of her prime have been written of with unstinted praise. But in the midst of the glitter of her courts and the luxury of her palaces there existed in all their hideousness and rottenness the worst forms of social pollution and moral depravity. When she was arrayed in all the trappings of power, and seemed to be rooted forever to the seven hills on which she stood, the cancer was eating its way to the center of her life. The weakening effects of luxury and lasciviousness left little strength to resist the fury of Goths and Vandals, and she fell an easy prey to their rapacity and their power. The political economist, concerned for the perpetuation of the institutions that give strength and durability to any nation, must inquire into the causes that produce the decay and downfall of an empire. Likewise must he study the foundations that underlie all solid, stable, progressive governments. Without entering into an elabo-

rate discussion of this subject which would lead me away from my purpose, it will be sufficient to call attention to the facts of history as they have been or are being recorded. The English-speaking peoples are the leading nations of the earth. In inventions, in the application of the forces of nature, in science and art, in philosophy and literature, in leavening the body politic and the social order, in civilization, refinement, and moral culture, in the highest types of manhood and womanhood, the nations that speak the English language are in the front. But these nations also are the firmest believers in and the most ardent supporters of the principles of the Bible. They give evidence of more aggressiveness of spirit and manifest greater power to save the world from sin and its results than any other nations on earth. Here, as we believe, is found the truest form of the Church of Christ. A religion that has done so much in redeeming governments from corruption, in furnishing the foundation principles on which all stable governments rest, that has supplied the conditions for unfolding and developing the highest faculties of the mind, that has made it possible to recover the cities and civilizations of ancient times, a religion that has been the chief agent in unlocking the storehouses of nature and converting them into instruments for do-

ing man's bidding is the greatest blessing that can come to the world. Through the Church, and through the Church alone, have these good gifts come to the world. Does the history of the past demonstrate that where Christianity dominates the thought of the people there the powers of the mind are quickened and enlarged as under no other influences? the duty of the Church is to supply the world with the unadulterated teachings of the Bible. Is there greater progress in useful inventions, in discovery, in civilization, in the elevation of the race under Christian influences than anywhere else? the Church cannot remain inactive or indifferent when such results are possible only to Christianity. Does the Christian religion, even as we have it and as its influence is felt and seen, give prominence and power and leadership to a people? beyond question it is the duty of the Church to teach and preach the pure word of God, to build up and make strong that kingdom which is to subdue all other kingdoms unto itself. The salt of the gospel clarifies the mind, cleanses the heart, redeems humanity, purifies society, preserves the State, and saves mankind from sin and hell.

CHAPTER X.

THE CHURCH AND THE HOME.

IF I were asked, "What is that work the Church has to do which is most important for the welfare of our race?" I would unhesitatingly answer, Work in the home. It was the habit of our Lord to talk about vines and springs and roots and trees and hearts and—children. He had something to say about leaves and streams and branches and hands, but not much. "Make the tree good;" "make the spring sweet;" "make the heart clean," were his words. The man must get back to the child, if he hasn't been properly trained, to get a right start. The home gives mold to character, color to society, and complexion to government. The homes of a people are the doors through which we see the characters of a people. When the Father of us all wanted a man whom he could trust to lead his people and carry out his purpose in building up a great nation he chose Abraham, not because he was rich or a tribal king, but for a reason that men of the world would have a contempt for. Here it is: "Abraham shall surely become a great and mighty nation, and all the na-

tions of the earth shall be blessed in him. For I know him, that he will command his children and his household after him." The connection here is unmistakable. The foundation elements of all strong character and national prosperity come from homes where the fathers command their children *in righteousness*. I emphasize the words "in righteousness" because of the place of the Church in the home which they suggest. It is clear that the connection between national prosperity and family government is due to the religious character of the home. Nowhere is it promised or prophesied in the Bible, nor does history furnish the proof that godlessness in the homes of a people is followed by national prosperity.

The foundation of the home is the union of one man and one woman in the bonds of matrimony. This union is brought about by the natural affinity that exists between the sexes, and not merely between the sexes, but between one man and one woman. It is the desire to be closely related to each other that constitutes the foundation of the marriage relation. It would be a low view of matrimony to suppose that in this relation only the animal nature is involved. Man is preëminently a spiritual being, and where two beings are drawn

together with a view to the closest relations that can exist between them surely this is not animal instinct alone; the higher nature has a controlling share in it. The law of affinity which governs all nature's combinations would lead us to expect that in a relation which embraces the highest and dearest interests of two human beings until death dissolves the union man's entire nature is involved. This view we find confirmed by the Bible. When God made Adam a wife out of one of his ribs, and presented her to him, he said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." "What God hath joined together, let not man put asunder," said the Master. Surely a just conception of a relation that binds two beings together not in bonds, but in such union that they are one, and that involves their highest interests and was inaugurated to promote this end, is, above all other conceptions of it, a religious relation. Hence in the rites and ceremonies that belong to the celebration of the marriage contract, even when civil magistrates officiate, it is recognized as the "holy estate of matrimony." It *is* a civil institution, but without the sanctions and safeguards of religion it would be a sorry and insecure affair. Unless the people of

these United States repudiate with an emphasis that cannot be mistaken the loose, worldly, utterly sensual views of the marriage contract that are held in many places in this country, and invest the marriage relation with all the sacredness that religion can give it, motherhood will become an intolerable burden, children a nuisance, and the home a forgotten memory. Eliminate the religious idea from the marriage relation, and nothing remains to hold two people together but mutual pleasure and profit. When the relation becomes undesirable and unprofitable, separation follows.

Novel writers have done no little to create false ideas of what marriage means. The sickly sentimentalism, misnamed love, that pervades their stories gives evidence that their heroes and heroines are either incapable of this noblest passion of the soul or the thing they call love has never touched their spiritual natures. To joke about a passion that holds in its grasp the destinies of a soul is in harmony with the flippancy and irreverence with which novelists treat the most sacred themes. "And if love is such a flashing, dashing, evanescent thing as the ordinary story-writer represents it, it deserves to be ridiculed and impaled on the horns of joke and jest. But in the hands of Shakespeare or Milton the love of man or wom-

an is something to inspire respect and awe;" it stands out a pure and noble feeling, and is associated with all that is best and brightest in human life and aspiration. How could it be otherwise than one of the noblest, one of the divinest sentiments of the soul when we remember that in its exercise and under its welding touch the purposes of God are to be carried out in developing the highest types of character on earth and fitting human beings for companionship with himself forever. Unconsciously, it may be, but by the divine intention, men and women seek such a relation for the cultivation and development of their own natures. Each is the complement of the other. Female society in this close relation develops male character and *vice versa*. The feminine gives delicacy and refinement to the masculine, while the masculine adds strength and robustness to the feminine.

This brings us to another branch of the subject. The chief design in organizing the family is to fit immortal souls for doing the work to which they are appointed. From a physiological standpoint we cannot understand why a human being should be so much longer in reaching maturity than a horse. There is not enough difference is the texture of the flesh or in the construction of the body

to account for it. The organs of secretion, respiration, and digestion are very much alike. Why this difference? The anatomist is puzzled, the physiologist is at his wits' end. In this, as in many other cases, an answer is obtained by looking at the matter from the moral side. The tie between the mother animal and its offspring, strongest at first, gradually weakens until it is no stronger than that between any other animals of the same species, while between brothers and sisters there is no filial tie whatever. With human beings the case is reversed. The love of the mother for the child strengthens with its growth until the child's life is bound up with hers. Not a sense of duty only, but, much more, love for her child prompts the mother to watch over and care for it. The helplessness and ignorance of the child furnish the best conditions for right or wrong training. The young animal has nothing to guide it but instinct. The young child is provided with guides and teachers for long years who, of all others, are most interested in the child's well-being. What a charge! How solemn! What interests in society, in the Church, in the State are involved! There is nothing more sacred, more dignified, more important than the training of an immortal being. Whose work is it?

Chiefly the mother's. If the hand and purpose of God are plain anywhere, they are seen in the physical constitution, the social nature, and the domestic inclinations of woman. She covers herself with the veil of modesty. Her shrinking nature shuts itself in from the gaze of men (at least this has been the case for six thousand years) behind the curtains and blinds and privacy of the home. Here she sits a queen, lifted to her place of respect and power by the hand of her Lord. While her husband may rule in the lives of the children, she holds undisputed sway in their affections. Brought into daily, hourly contact with her children in their young and plastic years, it takes all the skill and patience and love of a mother's heart to bend the twig the way the tree should incline; unless, indeed, she has a call to leave the quiet of the home and the care of her children for the wider (?) field of preacher or lecturer. The docile husband, meantime must perforce play nurse and housekeeper and seamstress and maid of all work. As long as woman is what she is the home is her place, her widest field of usefulness, her pedestal of honor, her throne of power. And he who, calling himself husband, does not strive in every way possible to him to make this home the happiest, the dearest place on earth—a very para-

dise to her whom he calls wife—is unworthy the love of a true woman. He who stays away from her longer than stern duty demands, and does not return to her side to relieve her when she is suffering, to lighten the burdens of housekeeping and render such assistance as he can about the home, has small appreciation of the blessings his wife brought with her when she came into his home. Nor is he worthy to enjoy the sweetness and fellowship of the marriage relation until he has learned what St. Paul meant when he said, "Husbands, love your own wives, even as Christ also loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their wives as their own bodies. He that loveth his own wife loveth himself."

It is the rule, in discussing the relation of parents to their children, to look at the matter altogether in the light of the duty which the parent owes to the child, based on the divine commandments which bear upon this question. This view must not be discarded, but I prefer to discuss this

subject from the standpoint of the child. A boy baby is born—the weakest, the most ignorant, the most helpless, the most stupid, the most dependent animal we know anything about. We would never attach any worth whatever to this whining, crying, filthy thing, if we did not also know the worth of a man. This child will be a man by and by, with all the faculties of body, mind, and soul dwarfed or developed as they have received good or ill training. Has this child any rights in the matter? Is it a matter of indifference whether he shall be a good or a bad man; a strong or a weak man; a man with high purposes or a man with ignoble aims; a real, true, manly man, or a man in form only? It is not a matter of indifference either to him or to others. Whether he shall be the one or the other, his father and mother, most of all, will determine. This responsibility rests chiefly on them. Do they owe this boy nothing? Has he no right to demand at their hands the best training they can give him? This boy stands, at the age of twenty-one, on the front doorstep, with his back to the home that has sheltered him from his infancy, and his face toward the big world which he is about to enter. In perfect truth he can look into the faces of his father and mother, as he is about to tell them good-bye, and

say: "Father, mother, I am going forth to meet the realities of life, to take my place among men, amid the good and the bad that are in the world. Forces that try men will come upon me; temptations will assail me; new conditions will be about me; the seductive voice of sin will sound in my ear. Whether I shall stand or fall depends upon how you, as my parents, have regarded your obligations and discharged your duty to me." Many a guilty father and faithless mother might well tremble for the fate of their boy as they remember how poorly they have prepared him to enter the strife where the truest are the bravest and only the pure are strong.

I undertake to say that this boy has rights which his father and mother are bound to respect. He had no hand in bringing himself into existence. For a long stretch of time he is so utterly ignorant that he does not know right from wrong. The panther's glossy sides and the faithful dog's warm, soft hair are equally pleasing to his infant touch. He receives without question whatever is put into his hands. With no thought of danger he thrusts his hand into the glowing fire or the spot of sunshine as it plays upon the carpet. To him an oath and a prayer are alike meaningless—no, not meaningless; they are forces that, entering into

his soul, help to make him what he shall be: a reverent or a blasphemous man. In discussing the rights of this baby boy I begin on the lowest plane. He has a body. It is a part of him. It will have much to do with his work in after life. If it be sound and strong and healthy, it will contribute much to the amount and kind of work he will do. It will determine very largely the spirit that will pervade his life and make him cheerful and happy or moody and sad. Making due allowance for whatever defect in physical organism he may have inherited, his father and mother are responsible for the physical well-being of that boy. They have no right to feed him on unwholesome food, or to violate the laws of health either in depriving him of proper exercise or in exposing him to inclement weather. Overwork or no work is doing the child a grievous wrong. Nor is this an economic question only; it is a moral question as well. Man is a religious being, and whatever he is or does has in it the religious element. Hence, to give a boy proper physical training is religious; not to do it is a sin.

This boy has a mind. What he will do in the world and for the world depends largely upon the mental training he has received. Where rests the responsibility here? Most of all upon the parents.

"But they are not educated." They are not, for that reason, incapable of appreciating the advantages of an education. They must know, if they will only open their eyes, that educated men rule the world to-day. Now and then a man of uncommon talent educates himself in the practical affairs of life, and by force of will with persistent effort rises to a position of prominence and power. Abraham Lincoln and Andrew Johnson are examples of this sort, but they are the exceptions. These men, by close attention to study, got to be masters of political science and thoroughly versed in matters of government. Their messages to Congress are models of strong, terse, lucid English. But the bulk of mankind, as to their mental equipment, are what the home makes them. This boy will be a citizen after awhile. Citizenship means responsibility. He will have the right and it will be his duty to vote. Whether he shall vote intelligently or not will depend upon whether he understands the issues involved. This, in turn, will depend largely upon his education, and for this his parents are responsible. One reason why the negro's vote is dreaded by the white man who is interested in the good of his country is because it stands almost invariably for ignorance, to say nothing of the corruption that

goes with it. No white man in this country can be guiltless before God and man who, for whatever reason, has brought up his boy in such gross ignorance that he is incapable of forming an intelligent opinion on the questions of the day. This boy will be drawn on a jury. Matters of great interest will come before him. Whether he shall inquire into these matters understandingly will depend upon the fidelity or faithlessness of his parents in giving him proper educational advantages. He will be called to sit on juries to try men for their lives. It is a reproach to us as a people that shrewd lawyers are careful to select the most ignorant men to try men charged with murder. It is a shame that these lawyers have no trouble in getting the kind of men they want. The reason is plain. A man who can weigh neither facts nor law can be persuaded to give any sort of a verdict a sharp lawyer wants or a strong-minded leader on the jury may indicate. Several years ago I was present at the trial of a man for murder in one of the middle counties of Georgia. It was a clear case of murder. There was not a mitigating circumstance. The deed was deliberately planned and executed without the show of provocation. As usual in such cases, the jury was composed largely of ignorant men. A famous crimi-

nal lawyer was employed for the defense. With his matchless eloquence he so wrought upon the emotions of those men and bewildered their minds that when they retired to make up their verdict, as one of their number afterward told me, some of them were ready to bring in a verdict of "not guilty." This boy will be no better fitted for service on a jury if his parents bring him up in utter disregard of his inalienable rights.

Most important of all, this boy has a soul. The Church comes to this father and mother with the word of God in her hand, and with authority demands that the great principles of truth and righteousness shall lie at the foundation of this child's character. She says to these parents: "You must bring up this boy in the nurture and admonition of the Lord. You must feed his soul on the bread of life; you must take him by the hand and lead him in paths of righteousness; you must train him in the school of obedience; you must teach him the great doctrines of responsibility and immortality; you must tell him that wisdom and strength for his life's work come from above; you must tell him that the word of God will be a lamp unto his feet and a light unto his path — all this you must emphasize with a life of gentleness and purity and blamelessness before him." Words are wings or weights

to lift the soul heavenward or drag it down toward hell. They are forces that make character. They put iron into the soul of the boy or they take the strength out of him. The conversation of the home will be helpful or hurtful to the life and character of the boy as religion rules or is relegated to a corner. Atmosphere laden with miasma, taken into the lungs, will produce sickness and death. The pure air of the mountains, far from the poison of the swamps, brings the tinge to the cheek, the sparkle to the eye, the laugh to the lip, elasticity to the step, and robustness to the body. The atmosphere of the home—if such deserves the sweet name of home — impregnated with impure words, filthy anecdotes, curses and oaths, and vile speech—what is there in such a place to shield a boy's moral nature from utter corruption? Or suppose there are none of these but an entire absence of religion, what chance has that boy to have the most important part of him—his moral nature—prepared for his life's work? From such a home he goes out into the world with a well-cultivated mind, in a strong, healthy body; but his soul has never been fed, his moral nature has been wholly neglected, he has not been taught to pray or worship God in any way. He may be an intellectual giant, but he is a moral dwarf. As he is

about to leave the home of his childhood to enter the lists against the forces that will seek to ruin him, as the father and mother look back through all the years and think of this prayerless home, this godless atmosphere in which they have brought up this dear boy, what assurance have they that he will not take up with evil companions and find his way speedily into some den of infamy and to prison? And as that boy looks out from behind the bars into the faces of broken-hearted father and mother, with a sense of injured manhood he hurls into their teeth bitter reproaches for sending him out into the world with no moral manhood and no strength of religious character to support him against the craftiness of designing men. As well expose a six months old child to the rigors of an Arctic winter and expect it to live as to send such a young man out into the world at the age of twenty-one and expect him to resist its temptations and not fall a victim to its vices. The gallows and the chain gang are the logical results of many a father's and mother's ungodly lives in the presence of their children. In whatever business this boy may engage he is not half prepared to do his work well if his religious training has been neglected.

In the true sense of the word there can be no

home without the Bible. The Bible is of no value unless it be a molding force. This it cannot be without the presence of religion. Religion means worship. Common sense teaches that worship must be as regular and constant as eating. Worship means prayer, family prayer. Practically a prayerless home is a home that is powerless for making religious character. The old command has not been abrogated: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 6, 7.)

As the Church is in the home, to be the guide in its morals and the regulator of its life, so likewise is it set for its protection. Nothing is more ennobling or degrading than what people read. Books and papers were never so plentiful nor so cheap as they are now. Men, with the sole purpose of making money, cater to the demands of a perverted taste and feed a depraved appetite with literature, the only effect of which is to inflame the imaginations of the young and make strong the worst elements in human nature. These publications, many of them vile to the last degree, all of them

sensational, by presenting views of life altogether unnatural and highly colored with the roseate hues of romance, create the desire for adventure and lay the foundations of a career of lawlessness the end of which can only be disgrace or death. A recent writer says that while visiting the State prison of Indiana the chaplain of that institution informed him that out of one hundred and twenty-one prisoners then under his care and who were convicted before they came of age, ninety-two attributed their crimes to the fact that their minds were corrupted and poisoned by the vile and false papers and books that are everywhere floating through the land to-day. An appalling case comes from New Jersey. A boy sixteen years old was sentence to be hanged. Says the reporter: "It is a painful thought that neither the judge nor any other discriminating person who attended the trial doubted the justice of the sentence, and that no good reason can be assigned for interfering with the course of the law, as the boy's whole conduct showed him a man in intelligence and crime! He had religious advantages superior to many, but gave himself up to a literature which stimulated his propensity to obtain property dishonestly and taught him the manner in which noted criminals committed crimes of great atrocity, and the means by

which they were successful in avoiding detection." He only intended to rob a man, but in doing so he took his life, and this is the end. A sad case came under my own observation recently. A well-educated young lady, of good family, was exceedingly fond of novel reading. Her distorted imagination clothed a brute of a man with all the attractions of a hero. She married him against the wishes of her friends. In a few short months she died from the blows and kicks of this inhuman wretch. This class of literature may not be the most prolific cause of evil in our modern civilization, but is doing more to corrupt the minds of the young than any other one thing. The Christian people of this country should organize a crusade against this giant enemy that is seeking to enter their homes, to defile their purity, to destroy their peace, and blast the fair lives of their children.

To the mothers of America in the home is intrusted the future of this country. The men or women who shall make or mar its destiny are standing at their knees. Are these mothers winning them to Christ? Are they teaching them lessons of self-restraint and self-denial that shall make them strong in the battles of life? Are the mothers' lives "living epistles," from which they learn the beauty of holiness?

When Napoleon I. was asked, "What is the chief need of the French Empire?" he replied, "Mothers," Christian mothers. Who can calculate the debt which the world owes to Christian mothers "who have made their homes a center of light at which tapers have been lit that have carried celestial radiance into the dark places of the world?" Had not Monica prayed year after year, though heart and flesh well-nigh failed, Augustine the prodigal would never have become Augustine the saint. Washington's guide through life was a little book of maxims penned by the hand of his mother, and when the snows of many winters lay white upon her grave the gray-haired commander was still following the guide of his childhood. All the world knows what a debt Methodism owes to the mother of John Wesley. In a letter to her husband Mrs. Wesley describes the individual dealings with the souls of her children, and how she became thoroughly acquainted with each one's peculiarities, and in the most confidential relations of the home made herself their trusted counselor as long as she lived. "Religion was so wisely intermingled with their work and play that it became the keynote of their lives. Ruskin, in his autobiography, tells of his daily Bible readings with his mother. There came a time in later life when his faith failed, and

the clouds of unbelief settled over the mind of the great writer. His thoughts turned to the early lessons received from his mother's lips, the clouds disappeared, and the word of God has become again a lamp unto his feet, lighting up his path as he is nearing the end of his earthly pilgrimage."

This is a far-reaching question. With the Church in the home, with its regulating, molding hand upon the lives of all who dwell there—which means all the men, women, and children of the land under its influence—many other questions at once settle themselves. The lives of politicians already saved and sanctified by its teachings, corruption among lawmakers would be unknown. With religion as a guide in the home, there would be no cheating and swindling in buying and selling, there wouldn't be a grogshop from Maine to California, and drunkenness would disappear from the land. Police courts would have no business, and constables, sheriffs, and bailiffs would find themselves out of a job. Peace, brotherly love, and good order, like a welcome guest, would abide among us forever.

CHAPTER XI.

THE CHURCH AND EDUCATION.

FOLLOWING naturally upon the discussion in the previous chapter, and closely related to it, is the subject of education. The time was, not many centuries ago, when there were no differences of opinion on this question; for as the duty was assumed so the right was conceded to the Church to direct the education of the people. It is only in modern times that educational institutions separate from the control of the Church have been founded by the State. Smith's "Bible Dictionary" says: "Previous to the captivity, the chief depositories of learning were the schools or colleges—called prophetic schools—from which, in most cases, proceeded the succession of public teachers, who, at various times, endeavored to reform the moral and religious conduct of both rulers and people." After the captivity the schools of the prophets were superseded by the schools attached to the synagogues. For more than three thousand years the matter of education was in the hands of the Church, and was recognized as one of its normal, because Heaven-ap-

pointed, functions. From the time of Justin Martyr down to about the middle of the fourteenth century all educational movements were practically under the control of churchmen. During all these centuries the history of the times was written and preserved by churchmen. To them we are indebted for the preservation of the manuscripts of the Bible and of the earlier Fathers of the Church, as well as for the writings of those godly men who were the light of the world during the darkest period of its history since the days of the apostles. To them the world is indebted for whatever of accurate knowledge it has of those dark days of anarchy and corruption.

The Christian idea of education is this: that preparatory process by which a man is fitted for the best service for God and his race of which he is capable. It is that system of training by which a man becomes the most efficient factor in working out the problem of the world's redemption. If, as we have undertaken to show, the Church is in the world to save it, then whatever the Church accentuates, whatever it places in the forefront as the most important to this end is the most vital thing in the life of humanity. Now the Church exalts the spiritual above the mental and physical. It makes its cultivation paramount. It does not

oppose, rather it is the leader in fostering the proper education of the mind. It does, however, steadily antagonize any system that inculcates science and philosophy to the exclusion of ethics and theology. It is not affirmed that much of the education of the schools is not desirable—in its way there is a measure of good in it—but the contention is that it is imperfect to the extent that the moral nature is ignored. The effect of it is to warp the whole man. It is fatally defective in its relation to the claims of conscience. It fails to give any adequate conception of God's proprietary right to every faculty and element of man's whole being. Rather, the effect of purely secular teaching is to benumb the conscience, to blur the spiritual vision, and to weaken if not to sever the tie that binds the soul to God. Nor will education with the moral faculties left out bring the mental powers to their fullest development or highest degree of usefulness. But this is just what the Master requires: "his own with usury." A man is bound not only to give himself to Christ, but to make the most of himself for Christ. This he can do only by educating his moral nature. Hence Christian education is not only a concession to the demands of good policy; it is a religious duty.

By another route we reach the same conclusion. Secular education is not only not an unmixed good, it is almost certain that it is a positive evil. Leaving out of the discussion, for the present, the idea of obligation to God, let us take a common sense view of the matter. All men, atheistic materialists included, admit that man has a spiritual nature, a soul—a something in him that is neither mind nor body. To make no provision for the education of this part of us is not unwise only; it puts a man out of proper relations to his surroundings. This side of his nature has something to do with what he thinks, what he is, and what he does. Substitute mind in this argument for soul. It is neglected, no provision is made for its cultivation, no schools are established, no teachers employed, no books written—with what result? As low as men could descend in the direction of the brute, so low would they sink. Substitute body for soul. Take no exercise, disregard its cravings, ignore its wants. The result would not be more fatal because swifter, but death would follow. Common sense, therefore, to say nothing of religion, demands that every part of a man shall be properly trained. But the argument gathers force as we listen to the voice of Christianity as it speaks through the Catechism: "The chief end of man

is to glorify God." It is useless to debate with a man who will not use his eyes or his reason. It was that brilliant French skeptic, Renan, who said the letter to the Ephesians was the composition of a weak, old man who had a quarrel with the church at Ephesus, and it is of no value for any purpose. The man who could find in the Son of Mary the ideal Man in whom united all the virtues of perfected manhood, and yet deny his divinity, is the man to see no moral excellency in the letter to the Ephesians. It is just such moral monstrosities that are produced by a system of education which ignores the moral faculties. In all such systems the claims of God are ignored, and if the end sought is not the glory of God, education not only proclaims itself to be of no good, but really an evil, in that it increases responsibility by making the capacity for doing evil vastly greater. If there were no religious obligation involved, the wisest policy for the State to adopt would be to make provision for the symmetrical education of the whole man. For the State to neglect the moral training of its subjects is to weaken, if not to remove, the strongest pillar that supports it.

The Church is the guardian of all the interests that belong to humanity. Government, society, commerce, science, art, philosophy are the objects

of its care. The policy that would shut out the influence of the Church from any of these departments excludes the most important factor from the lives of those who enter these spheres of activity. The fight which the Church has to make is in two directions: with those who claim that science and religion are essentially distinct and have nothing in common, and with those who contend that with the secular world the Church can have nothing to do. But the Church replies, with reason and religion behind it, that whatever tends to prepare the individual for the work of life, whatever will help him to do that work well and accomplish most for himself and his race, it is the duty of the State to supply, it is the privilege of the man to have. As to the training of the moral faculties and the recognition of God's claims to our service, there is no middle ground—it is absolute and imperative. It is for the State and all concerned to insist that this education shall be either irreligious or the training of the moral faculties shall have chief place in it. Unless we have come to be a non-Christian nation, there is but one thing for this government to do—that is, to make the teaching of morality prominent in all systems of instruction. To do otherwise is to strike a fatal blow at its own existence. It professes to be founded upon the Word of God.

How can it, with any show of consistency, allow that which gives stability to its foundation to be excluded from the training of its citizens? The broad principles of morality in the Bible are so clearly defined and generally understood that the question of sectarian teaching will hardly be raised by honest men. The government has established schools of every description for the proper training of mind and body. It gives wholesome encouragement to those who are seeking to lighten human toil and add to the comforts of life in the departments of mechanics and invention. Did it never occur to our lawmakers that the existence of these institutions of learning, the opening of the various departments of scientific investigation—all of which are year by year adding to our stock of knowledge and have already brought us as a nation to the foremost place among the nations of the earth—did it never occur to these gentlemen that all this is due to the presence and influence of the great principles of revealed religion which the Church stands for? It is the duty of the Church to say to the State: You may establish all the departments you please, but you must not exclude the Bible; you may make provision for the highest department of the mind and the most thorough training of the body, but you must not ignore the

moral nature. Not only must this have a place in your systems of education; it must have the chief place. You may master the spelling book and complete the study of arithmetic and graduate in Latin, but the Old Book must stay in the course from beginning to end.

How is this to be done? Not by going into legislative halls except by petition, but first of all by teaching the word of God in the home, as was abundantly shown in the previous chapter. Without this home training whatever may be learned in the schoolroom cannot take its place. Add to this another requisite—a devout Christian teacher—and you have taken a long step toward having the Bible taught in all of our schools. How so? The teacher lives his religion before his pupils. The parents teach religion to their children. From these homes and schools men are sent to the legislature. What has given them the best furnishment for their life's work, what has become bone and sinew in their characters they are ready to put within reach of all the children of the land. Another step in the process is the relation of the Church to the teacher. Practically, this branch of the subject may be discussed with reference to the duty of the Church exclusively to train the teachers of this country; for as a matter of fact

ten out of every eleven of all the pupils are in Christian schools, and a much larger proportion of the teachers are educated in Christian schools. Beyond question, then, it is the duty of the Church to found and adequately endow institutions of learning for thoroughly training men and women to become teachers. Gradually, but surely in all the schools of the land will be found teachers who believe and practice and teach the principles of Christianity. The far-reaching effect of such a fact cannot be estimated. The mightiest agencies for training children next to the pulpit—the home and the school—will harmonize in this grand work of teaching the boys and girls of the land the foundation truths of the Bible. In every department of life will the effect be seen. Religious education is needed everywhere: in agriculture, in mining, in civil engineering, in merchandise, in the learned professions, as well as in those higher departments of research that pertain to the origin of man, the construction of the universe, and the existence of a Great First Cause. Possibly nowhere else is there more urgent need for the guiding hand of religion than in this last-named field. As the achievements of mind in its investigations of organic and inorganic life in their relations to the introduction of life upon our planet are made known,

the tendency is to discredit the Mosaic account of creation and substitute for it a theory that can get along without a Creator. It so happens, however, that the devout Christian scientist finds no difficulty in reconciling the discoveries of science with the history of Moses. Indeed, he finds abundant confirmation of Genesis in the "record of the rocks." The questions involved in such investigations are too delicate for any but the most thoroughly trained intellects. Much of the skepticism of the day is due to a sad lack at this point. Men need accurate scholarship, ample historical knowledge, and above all, a firm grasp of religious truth, if they are to walk with steady tread the giddy heights of nineteenth century science. In an argument against the divinity of Christ a well-trained disputant would never have been guilty of the absurdity into which Prof. Huxley plunged when he flatly denied the story of the demoniac of Gadara as a historical fact.

If these principles herein advocated are correct, the duty of the Church is plain, not only to furnish facilities for the highest and fullest mental training and for the most accurate scholarship, but especially to provide for the teaching of the great underlying truths of the Bible. In proportion as we cultivate science must we teach reli-

gious truth, and it should be done as dogmatically in this case as in the other. The late Dr. Osborne, of England, is authority for the story that some years ago two of the greatest school-teachers in England—Dr. Prince Lee and Dr. Arnold of Rugby—were wont to discuss this very point; the one advocating distinct, dogmatic, religious teaching, especially by means of the Greek Testament, the other preferring to leave his pupils to develop their own religious ideas under general Christian influences in an atmosphere of free but reverent thought. How have the two systems worked? "By their fruits ye shall know them." The one school has produced some of the noblest representatives of Christian scholarship and orthodox theology in the Church to-day; the other has given us not a few able skeptics, and some divines in whom we may love everything but their theology.

This subject of religious education touches the great mass of the people as they stand related to one another, and to the current questions of citizenship and political economy. Most men are drawn on juries. They have to try cases that involve the rights of their fellow-citizens. For this they ought to be liberally educated; but the most essential qualification for reaching an impartial judgment as between man and man is a well-trained

conscience. Prejudice is the child of ignorance. Partiality is the result of an unevenly developed nature. With minds well trained and souls dominated by the spirit of Christ, no man who has a just cause need fear the result when he goes before a jury of such men. All men are invested with the right of suffrage. Questions of vast importance, State and National, are to be considered and settled. It is a sad commentary upon our boasted civilization that the questions involving the highest interests, if not the existence of our form of government itself, as well as questions that affect the dearest interests of our homes, are being settled every day by the votes of men who cannot read what is printed on their tickets. Never in the history of this government was the necessity greater for the hand of the Church in giving religious education to all the people. The Church has the right to be represented in every vote that goes into the ballot box, for every vote stands for so much of morality, and it is the business of the Church preëminently to give direction to the moral character of the voter. The Church has the right to be represented in every man who serves as a juror, because no man has the right to weigh evidence and decide as between man and man without a conscience, and the Church is es-

pecially charged with educating the consciences of men. The Church has the right to be represented in every office in the land, for no man has the right to administer the affairs of the country—as sheriff or clerk of the court, or tax receiver—without carrying his religion into his office; and the Church is above all things the teacher of religion. It is no argument against this position to say that jurors are bribed and votes are bought and officers are corrupt. Rather, the position is strengthened when we remember that the work of the Church is to so educate the minds and develop the moral natures of men that these crimes will be impossible.

Within the last few years the question of popular education has assumed an importance for the American people that it has not had hitherto. General information, the universal public school system, with its large blessings to all alike, and a spirit of despotism cannot subsist together. Observers of the course of events have seen with alarm the stealthy but steady march of the Romish Church as, with pretended zeal for the public school system, it is seeking to put its own representatives into the public schools as teachers and superintendents, and thus convert them into parochial schools. Already in some cities the

school fund is divided between the public schools and the parish schools. Where this cannot be secured, with a show of generosity with which Protestants are not credited, these pretended friends of the public school system tender their own school buildings that a public school may be taught in them, on the condition that Catholic teachers shall be employed. No Bible is to be taught! O no! but these women (the teachers they furnish are generally "sisters") are thoroughly versed in the most powerful arts for making deep and lasting impressions on the minds of the children. Hence they are allowed in some cases by the unsuspecting Protestants to wear all the emblems of their Church; and all through the day they cross themselves and bow the knee and perform other little acts of devotion, all of which is well calculated to give the untutored children an exalted idea of the sanctity of the Roman Catholic Church. But when these zealots advocate with such warmth popular education they have a very different idea of education from what Protestants have. When a Protestant sends his boy to school he honestly believes and earnestly desires that he shall take the first step in the way of knowledge which shall have no end. That boy soon finds out that he has been raised up some-

what by what he has learned: but better still, it dawns upon him that this modest upheaval is only a stone to step on to raise himself to a higher degree of knowledge, and he quickly makes that step with unspeakable pleasure. When the son of a Protestant has acquired a little knowledge, that creates a thirst for more. And the way is open, and he is encouraged to go as high and reach out as far as he can. There are no fetters, no bonds, no weights here. But the Roman Catholic youth, feeling the glow of ambition and the stirrings of strong desire to be somebody, finds at the outset that limits are set to his attainments which his own abilities do not impose. "What is not only the first but the daily school lesson taught to the Roman Catholic? Is it not that one of the greatest crimes which a man can commit is to follow his 'private judgment,' which means that he has eyes, but cannot see; he has ears, but cannot hear; he has intelligence, but cannot make use of it in the research for truth and light and knowledge, without danger of being eternally damned? His superiors—the priest and the pope—must see for him, hear for him, think for him. Yes, the Roman Catholic is constantly told in the school that the most unpardonable and damnable crime is to make use of his own intelli-

gence and follow his own private judgment in the search for truth. He is constantly reminded that man's private judgment is his greatest enemy. Hence, all his intellectual and conscientious efforts must be brought to fight down, silence, kill his 'private judgment.' It is by the judgment of his superiors—priest, bishop, and pope—that he must be guided in everything." * He can go no higher in acquirement, he can go no farther in scientific research, he can know no more than the infallible pontiff at Rome. If the pope says the world stands still, a Catholic youth cannot believe otherwise, though he sees incontestible evidence to the contrary all about him. Did not the deservedly renowned Cardinal Newman, after opposing the dogma of the pope's infallibility with all the strength of his intellect, when it was adopted by the Romish Council as an article that must be believed, meekly bow his reverend head and put the seal of his indorsement upon this colossal absurdity? The policy of this hierarchy is to put shackles on intellect, circumscribe the sphere of human research by prescription and proscription,

* "Rome and Education," by Father Chinequy. For thirty years Father Chinequy was a Roman Catholic priest. He is now and has been for many years an honored minister in the Presbyterian Church.

limit the range of human knowledge, and thus, by fastening the chains of a powerful despotism upon their followers, forever silence all opposition. The public school system, not as Romish priests teach, but as Protestants understand it, is the handmaid of liberty—the most hateful word known to the "Old Man" at the Vatican and his minions; for when that word rung through the land of Italy it sounded the death knell of the temporal power of the Pope of Rome.

It is a mistake to suppose that increasing knowledge among the people will rear an invincible bulwark for the defense of their rights against the encroachments of Rome. By methods that only unscrupulous Jesuits could conceive, this Church is seeking to get a footing everywhere, not that the people may be blessed by her ministrations, but that, getting into power, she may exert it for putting down all opposition and securely establishing her reign of force and fagot and fire. Her effrontery is unblushing. Already the man who speaks out against their methods, as these are at war with our civil institutions, is boycotted by the leaders in that Church. Not long ago, at Galena, Ill., at the unveiling of the Grant statue, a Methodist Episcopal minister, appointed to offer the opening prayer on the occasion, was requested to

withdraw because the Romanists insisted on it, and threatened trouble if he did not. He had given offense by warning his people against the assaults of the Jesuits upon our public school system. The committee yielded to the demand of the Romanists, and the minister withdrew. You say that could not happen in the South. True, possibly, for the reason that there are so few Catholics in the South. What has taken place at Galena, Ill., may occur in Augusta, Ga., where the presence of the Catholic is felt in every department of that city. These schemers are the enemies of human liberty and are at work to overthrow this republic. The most potent weapon they employ, as they have always used it, is unsanctified ignorance. The Church must come to the rescue, or human liberty in the United States of America is a thing of the past. They are the sworn, covert, uncompromising enemies of human liberty, and hence the war they make on the public school system, which is one of the strongest friends of human liberty. One or the other must go down. Either their iniquitous plans must fail, or popular education will be abolished. But if Rome should fail, not the Constitution of National and State governments, nor the police force of all combined, nor the general diffusion of learning can furnish

protection for the liberties of the American people, but the sanctifying hand of the Church in the Constitution, the police force, and in the schools of the land. Here is, after all, the bulwark of American liberty and the guardian of personal freedom.

I have reserved to the last the discussion of the most important phase of this department of the subject—namely, the relation of woman to education. If I have correctly stated the relation of the home to all the departments of human life, the question of woman's relation to education demands the most careful consideration. In the formation of character the mother has more to do than any one else. By her physical constitution her sphere of activity is confined largely to the home. In the nature of the case she has more to do with the child than the father, at least in the first years of its life. The hands of the mother are the gentlest, her smiles are the sweetest, her eyes are the mildest, her heart the tenderest and the most loving. At the most momentous period of its life the mother's influence is the strongest. Abstractly considered, for purposes of self-development as well as for a thorough preparation for the duties of life, I fail to see why any difference should be made between the education of boys

and girls. From a practical standpoint the only modifying facts are differences in tastes and pursuits which arise from differences in physical constitution. The woman evidently is designed largely for indoor life, the man for outdoor life. The relative number of males and females born into the world, 106 to 100, points in the same direction. But a miniature world can be had in every home—such are the facilities for putting the history of the world in newspapers and books.

The discussion of this question starts from this point: A boy, say, is to be fitted for his life's work—for becoming, for him, the most splendid character and for doing the most good—in the home where he was born, the place of all places, as I have shown, where the foundation of character is laid and impressions are made that run like lines through the whole life. Upon whom falls this weightiest of all responsibilities? The mother. I shall hardly be accused of employing extravagant language when I state that no position on earth, as it stands related to the welfare of our race, gathers about it more of interest and importance than that of mother. The President is the highest officer in the land, but whether his influence shall be good or bad upon the whole people depends more upon his mother's training than

any other human factor that has helped to make his character. The corner stone of every character is laid in the home in the years of childhood, and the hand that puts it in place is the mother's.

Who will affirm that because the mother's immediate sphere is narrower than man's there is no need that she should be as liberally educated? On the contrary, her sphere is wider than his by so much as her influence over her children is stronger and more lasting. Her life, her character are multiplied in the lives of her children far more than the father's. Through each one of her children she touches other children. She molds other lives as he does not and cannot. A spirit of gallantry, not to say a sense of justice, would say, as she is to spend her days for the most part shut up within the narrow confines of her home, let her have for her own comfort all the advantages of a generous education. What her boy shall be or do in the world, as well as the rights of society, demand that every faculty and endowment of the mother shall have the fullest development. If character is of more worth than railroads or banks or telegraphs or factories, if it requires more skill and wisdom in making the former than in constructing the latter, by every token she who has most to do with making charac-

ter should be the most amply equipped for her work. The Church presides over all and directs that, above all, the mother shall be a religious woman. While her intellect is trained and stored with knowledge it shall be for God and humanity. This child is the property of the Lord. It must be trained for him. She must know God as her Father and Christ as her Saviour. The Bible must be the never failing well from which she draws the living waters for herself and her boy. If any one in that home knows the mind of the Spirit, it must be the mother. Not the great and good men only, but the little and bad men as well, have received the impress of a mother's hand in the home and have gone forth into the world to bless or to curse it. It is an omen of good when we see so much attention given to the education of our girls. The proportion of girls to boys in colleges is about three to one. These colleges are Christian institutions. If these girls carry into the homes over which they will be called to preside well-cultivated minds sanctified by the indwelling Spirit, we may confidently expect that the saving truths of Christianity shall appear in the lives of the next generation.

CHAPTER XII.

THE CHURCH AND THE SABBATH.

A MISSIONARY, with his wife and four children, returned recently to the United States for rest and recuperation. His little boys, born in a heathen land, knew nothing of the ways of civilized people. Walking along one of the streets of a Southern city on a Sunday morning and seeing the shops open and business running pretty much as on other days, one little fellow remarked: "Papa, we will keep Sunday when we go back home, won't we?" Two or three years ago I was in St. Louis on a Sunday. In some quarters of the city business was as lively as on any other day of the week. Passenger trains run as regularly on nearly all the railroads on Sunday as on other days. In the neighborhood of the cities Sunday is excursion day, and the cities pour their populations out into the country. In all the cities large enough to support street railroads, with here and there an exception, street cars run on Sunday. In some Sunday is a gala day, and all day long the cars are crowded with people going to parks and gardens and — nowhere. I know of no city

with thirty thousand inhabitants that hasn't its Sunday newspaper, and from early dawn to the middle of the morning newsboys are crying "Here's your morning paper." In some of the larger cities of the country the Sunday saloon has got to be one of the fixtures. Already the Sunday theater has succeeded in getting itself tolerated in some of the leading cities. Soon they will demand legal recognition, and, unless things change, they will get it.

These are cold, hard facts. As Christians and patriots we must confront them and weigh their meaning. In discussing the relation of the Church to the Sabbath question, it is fortunate that we have a state of things—facts—from which to reason and reach conclusions. That the Sabbath question is a moral question none but athiests will deny. As it is a moral question, the Church as the guide in such things has the right to speak here with authority. More, it is her duty, through her own appointed agencies, to speak in plain terms. The law pertaining to the Sabbath does not belong to what is commonly called the Mosaic or ceremonial law. It was enacted ages before Moses was born. When God had finished the work of creation, "he rested on the seventh day from all his work which he had made. And God blessed the seventh day and

sanctified it." This is recorded in the second chapter of Genesis. When the moral law, or the ten commandments, was written God engraved them on stone, meaning that, while the ceremonial law should pass away, this would abide always. Among these commandments is what is known as the fourth commandment. Moses records it in the twentieth chapter of Exodus in the words: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it." If the law which says, "Thou shalt not kill," is as old as Adam, so is this; if "Thou shalt not steal" is binding for all time, so is this.

A religious law, when thoroughly understood in its workings, is found to be based in man's physical and rational as well as in his spiritual nature. The law touching the Sabbath involves the idea of rest as well as that of sanctity. Mental and physical health requires that six consecutive

days of active work shall be followed by one day of cessation from labor. The nervous system cannot long stand the drain which labor seven days in the week imposes. There is no time left for healthful recreation. Nor will one day for rest out of every ten suffice. *That* is better than no rest day at all, but careful observation fully confirms the wisdom of the divine arrangement of every seventh day as a day of rest. The great offenders against the strict observance of the Sabbath are the government itself in the mail service, railroads, and newspapers. It is not with these sinners that I am now contending, but the point to which attention is called is the effect which Sunday work has upon their employees. Take the railroad engineer who is required to make his runs seven days in every week. His position is an important one. The lives of hundreds of people are in his hands every day. He is under a constant strain of nerve and muscle. No rest comes to his tired body but in sleep. The result is obliged to be a speedy collapse. Nor has this man any chance to cultivate his mind or his social nature. He has a right to the highest enjoyments of earth: the pleasures of home and family. A home under such circumstances is only an occasional shelter. What right has any corporation to say to this man: "We

want you in our service and we are willing to pay you for your work, but it must be on the condition that henceforth you are to be without a home; you must work for us every day in the week, Sunday included, and to do that will leave no time to build up or even think about home." What right have the members of this corporation to rest in their comfortable homes on Sunday surrounded with their families, or to spend its hours in divine worship, while the faithful engineer is rushing along the rail at the rate of thirty miles an hour? Where is the justice, the equity, the humanity in such an arrangement? These workers are men; they think. As the engineer's train rushes by the mansion of the President of his road, and he sees him quietly reposing in his armchair on the front gallery, he would be less than a man if he did not ask himself the question: "Why can't I have one day of rest as well as that man? He is rich; I am poor. He forces me to this. He is an oppressor." And forthwith the conflict between capital and labor starts in his brain. To save his soul he can't resist the conviction that greed for gain, the love of money, grasping, hungry, and heartless, has its fingers at his throat. With a bitterness that springs from a sense of gross injustice he hisses a curse upon a corporation that has no respect for human rights.

There is another aspect of the case that invests it with deep and far-reaching importance. Steady work every day in the week leaves no time for moral improvement—for the cultivation of the soul, the regulator of life. What must a man become whose moral nature has no chance for education? That is the sort of men this government and these corporations are developing. Nor is this all, nor the worst. Working on Sunday is turning God's day into a secular day, and breaking down utterly its sanctity. Once make no difference in practice between Sunday and any other day, and it is but one step to abolishing all distinction between these days. The right to break the fourth commandment establishes the right to break the whole decalogue. What reason is left for supposing that any moral precept will have any force whatever? Now put a man with such moral education in charge of a train load of human beings, and what assurance have they that that engineer cares a fig beyond his own personal safety what becomes of them? If the railroads plead in extenuation of such monstrous iniquity that they are forced to run their trains on Sunday to save themselves from financial loss or to meet the demands of the public, the facts and opinions of men in a position to know, as to the loss plea, are against them. Read

the following testimony: J. M. Robinson, President of the Seaboard and Roanoke Railroad Company and Baltimore Steam Packet Company, says: "I am opposed to running on Sunday except in special cases, on the ground that the business operations are rarely materially advanced thereby, and men on railroad and steamboat lines require one day's rest as well as other people. In the Southern States I am satisfied that Sunday trains are run at a loss to the companies which run them." Mr. A. V. H. Carpenter, General Ticket and Passenger Agent for the C. M. and St. Paul Railway, evidently is of the opinion that stopping the Sunday train would bring no loss to the roads. "Of one thing," says he, "I am certain: if the omnipotence of public opinion did not demand Sunday trains and Sunday mails, the railway managements of the country would be the most glad of any men in the world to obey the injunction: 'Six days shalt thou labor, and do *all* thy work.'" The public upon whom the blame rests for running Sunday trains, it must not be forgotten, is a very small fraction of the people. "This will become more plain," says a discriminating writer, "as the sentiment against Sunday trains is drawn out and formulated. For it must not be overlooked that this question is more than one of mor-

als. It involves the right of a very large class of men to enjoy that rest and social communion which is prescribed alike by the precepts of religion and the law of nature. Until this sentiment is formulated and its power made known it is hardly proper to speak of the contrary sentiment as omnipotent. It has been omnipotent so far because the friends of the Sabbath as a day for religious culture and for rest and social recreation with family and friends have never asserted themselves as they should." It matters little whether the sentiment that runs trains on Sunday is absolutely omnipotent. It will continue to be practically so as long as no opposing sentiment exerts itself to stop them. Like all forms of evil, this one is growing at a fearful rate and is threatening to drive away all opposition and to dominate the life of the people.

Of like character with the Sunday train is the Sunday newspaper. So closely are these allied that without the one there would be small demand for the other; at least, without the train the paper would not be called for. Each contributes to the growth and strength of the other. All that has been written against the Sunday train may be said with equal truth against the Sunday newspaper. Says the *Christian Advocate* (Nashville): "The

Sunday newspaper has been voted to be a great crime against good morals, and especially against good piety; but like sins of all grades, familiarity destroys the sense of its enormity. We are ignorant of the extent of this evil. Look at the figures: The regular issue of a single one of the New York dailies, as officially announced, is over a quarter of a million copies every Sunday, and the Sunday issue of three leading New York and three leading Philadelphia papers is considerably over a half million copies. The three leading Sunday papers of Boston claim a weekly circulation of nearly three hundred thousand copies. One of these journals advertises that more than twenty thousand new readers have been gained within the last six months; and the printed circulation of another shows that an addition of thirty-five thousand copies has had to be made within the same period. To these more than half a million copies of from twelve to twenty pages of unsifted reading that are flung broadcast from two cities to all points of the compass, and are seen by millions of eyes, there must be added many more journals in the same cities, and all the Sunday journals of all the other cities and towns in the United States." The number of men and boys actually employed in a newspaper office and in selling the paper is

not large. Leave out of the account the damage that the Sunday paper does these, and what is its aggregate effect on society? What is the Sunday paper? It is simply a secular paper printed to be read on Sunday. The character of the reading matter does not differ materially from that which goes into the paper of any other day. If there is any difference, the Sunday paper has in it more that is hurtful to morals. There is generally a modicum of religious reading to save it from utter secularity. The news items are just like those of any other day; no better, no worse. Take the following as samples: Here is a respectable paper, outspoken and vigorous in its defense of law, reform, and religion. In one Sunday issue its first page of six columns has, as food for Sunday meditation, one column and a half of a murder trial, and notices of a rifle match, a bird-shooting match, the death of a foreign jockey, the theft of a negro's dead body, the conviction of a murderer, an old, foul suit for divorce, and the foulest crime known to the criminal code. This is poison of the deadliest sort, and Christian men pay for it and put it in the hands of their children.

Here is another sheet whose principal proprietor is a leading and influential Christian. Under the head of "Telegraphic Items" we have the

following in the Sunday issue: "An Organist and Choir Leader Arrested for Bigamy," "Terrible Tragedy," "An Outlaw Killed," "Roughs Shot," "Arrest of a Coroner," "An Insane Kick," "Shot His Son," "Lynched," "Shot at a Festival," "Executed for Murder," "Indian Chief Murdered," "Murder at a Barbecue." These, with seven items from races and seventeen tidbits from police courts, make one and one-sixth columns. As a rule the Sunday paper has the stories, good, bad, and worse, sensational, dramatic, not always decent even. If ever a human being was convicted for sin or built up in the divine life or was led into a richer Christian experience by reading the modern Sunday newspaper, the fact is not recorded. Such a curious product would deserve to be set down as one of the wonders of this wonderful nineteenth century. On the contrary, the hurt that comes to the moral nature is fearful. Business men advertise in the Sunday paper special bargains for Monday. Hundreds of customers are secured in this way. What must be the thoughts of those who have filled their minds with news items of burnings and murders and assaults and political contests, attractive advertisements of hats and bonnets and shoes and dress patterns, overalls, etc., filled in

and tied together in the brain with accounts of the last opera, the craze over some Italian woman's dancing, the wine-card party at one of the most fashionable residences on Tip-Top Street? How can one hear a gospel sermon under such circumstances? What chance has the truth, that saves and feeds the soul, to find its way to the heart through such a hotchpotch of froth and filth? The Sunday paper starts out by being a double law-breaker, violating the civil law, which forbids work on Sunday, and the law of God, which says, "Six days shalt thou do *all* thy work." It tempts thousands of others to turn the day of the Lord into an unhallowed day by its attractive bill of fare which appeals most of all to the elements in man's nature which should, for his good, be held in subjection, especially on the day set apart for the cultivation of his moral nature. It is largely responsible for the demand for the news at all the railroad stations in the country. News butchers carry an extra supply of the Sunday paper, knowing full well that the demand will be great. He sells his papers and the buyers pay for them on Sunday, the Sunday train uniting with the Sunday paper in breaking the law and profaning the Sabbath. If the readers of the great daily should take the editorial advice spread out in a "lay ser-

mon" now and then, and make Sunday a real Christian day of rest and worship, the Sunday paper would soon go out of print. With what sort of consistence can the editors of Sunday papers work themselves into a frenzy of righteous indignation, as they write red-hot words that fairly blaze with patriotic fire over some act of lawlessness of more than ordinary turpitude, while they themselves are guilty of a crime every week against God and man which, if universally practiced, would bring universal anarchy? Only a few days ago one of the strongest dailies in the land fell into a moralizing mood and had this to say: "It is frequently said that if all Churches and Church people would make a vigorous, united, consistent, and constant attack upon any evil practice, it would not be able to withstand it. We believe that this is not claiming too much." How is this to be done? "The first thing these Christian people should do is to Christianize public opinion." And how is this to be done? "Let every citizen," our moral editor tells us, "who is on the side of Christianity appoint himself a committee of one and go to work, and he will very soon find that his preacher, his editor, his lawyer, his neighbor are standing shoulder to shoulder with him. That is the way a just public opinion

is formed—by speaking for the right and working for the right."

But what sort of maker of public opinion is this? The same paper that gave that exhortation last Sunday threw its weight against keeping the Sabbath holy and on the side of lawlessness. The men who break the law at one point for money will come to have no conscience about breaking it at any point. The spirit that, for whatever reason, deliberately and persistently treads down the law in one particular is the spirit of universal anarchism. It will soon come to ignore all human rights. If it can force men to work double time on half pay, it will not hesitate to do it. In its last analysis it is a grinding despotism, as heartless as it is grinding. Are Sunday papers such monsters? Not yet, nor will be, chiefly because the same spirit of lawlessness which they live by they are faithfully instilling into their readers.

The Church is set for the defense of the Sabbath as a day of rest and religious worship. In discharging this trust it encounters no stronger enemy than the Sunday newspaper. It (the paper) is at war with the teachings of the Church at this point. If it antagonizes the teachings of the Church at this point, it opposes the Church at all points—that is, it undermines faith in what the

Church teaches. But the Church is appointed to teach the Bible and to be a guide in morals. Once the people lose confidence in the Bible as the *depositum* of infallible truth, as the only unerring teacher and guide in morals, and a long step has been taken toward anarchy and national decay. But without intending it, this is precisely what the Sunday paper is doing. Already very many contend that the printed moral essay is better than the spoken sermon. Others have taken a step further, and affirm that the Church is behind the times, its teachings are antiquated, the Bible is no better nor more authoritative in morals than other books. As a result, the teachings of the Book are discounted or discarded. The Sunday paper, as far as it has influence, shuts the doors of Churches, depletes our congregations, and keeps the people at home on Sunday, or leads them to desecrate the Sabbath by turning it into a day of recreation and amusement. The Government itself is taking a hand in this assault upon the Sabbath by forcing its army of employees to handle the mail on Sunday. Itself a breaker of its own law, as well as of the law of God, how can it with consistency demand obedience to any law? Are men mad? Have they no regard for or knowledge of the teachings of experience? Do

they not know that neither men nor nations have any safeguard for the liberties of the one or the existence of the other when God's law, which says that men shall do no work on the Sabbath, is ruthlessly trampled under foot? Have they never read history? Are they ignorant of the desolation which swept France as with a whirlwind when that nation defied God, abolished the Sabbath as a holy day, and cast insult upon the Bible by dragging it through the streets of Paris tied to the tail of an ass? De Tocqueville said: "France must have your American Sabbath, or she is ruined." The American Sabbath of to-day will ruin France or any other nation. That was said some fifty years ago. America must return to her Sabbath of seventy-five or one hundred years ago, or she is ruined.

The two greatest enemies of the Sabbath, as already stated, are the Sunday train and the Sunday paper. The Church is responsible for the existence of both. As long as Christian ministers and Church members ride on the cars on Sunday, and Church members buy and advertise in the Sunday papers, the Church is handicapped in its defense of the Sabbath by being at war with itself. Its own members own and ride on the Sunday train; its members own and read the Sunday pa-

per. It is no answer to this indictment to say that, as a stockholder, one man cannot dictate the policy of a corporation. Better have no financial interest in the paper or the railroad at all than to enjoy the profits of a business which breaks God's law every Sunday. If the Church would be free to fight these and all other violations of the Sabbath, it must withdraw itself from all connection with them. But if the Church steadily sets at defiance the authority of God's word touching the observance of the Sabbath, how can she claim to have authority to teach and enforce obedience to any of the divine commandments? The world must be made to see that Christian people believe the teachings of the Scriptures and recognize their authority in this matter. In other words, they must set before the world the example of a conscientious and consistent observance of the Christian Sabbath. Until the Christian people of this country can be brought to recognize and discharge their obligations in this matter, we shall see no substantial reformation. It would be contrary to reason to expect any. The wealth of this country is largely in the hands of Church members.

After all that may be said as to why certain lines of business are run on Sunday, if they did not pay they would not be run. If, therefore, the Church

people who have money invested in enterprises that are operated on Sunday were to say, "Our money shall not be used to run these enterprises on Sunday," not a train would run, nor a newspaper be published on Sunday from Maine to Mexico. If, also, the Church members who have no financial interest in these enterprises should say, "We will not patronize a business that breaks the Sabbath," that business could not be operated. The proposition is true, therefore, that at the door of the Church must be laid the responsibility for the stupendous crime which the railroads and the newspapers perpetrate every Sunday in the year. As the proposition is likewise true that the Church is chargeable with whatever of evil it has the power to prevent, all the demoralizing and debasing influences of the Sunday train and the Sunday paper, together with their hurtful consequences, the Church is responsible for. There must be a radical reformation in the Church herself before she can exert any moral force for Sabbath observance.

If the Church were consistent in its life, it could secure any legislation it might desire. The laws touching Sabbath observance already on the statute books would be faithfully enforced. It is responsible for the preservation of the Sabbath as a

civil institution. Its obligation is measured by its ability; and concerning its ability in this direction there can be no question. "The Church of the United States has been intrusted by its divine Head with immense power. It is strong not only in numbers, but in all the elements of influence. But this power is held as a trust, and the time is coming when the Church will be called to an account of its stewardship. The possession of this power ought to secure to this country a better observance of the Sabbath than is found in any other great nation on the globe. If it is conscientiously and wisely employed, this end will be accomplished. If there is a failure to secure it, the responsibility is with the Church." Doubtless the Church does not possess the power to the extent the writer just quoted claims for it. If numbers and money counted for power, the Church could indeed accomplish anything it might undertake. But, alas! the main element of strength is lacking: spirituality.

It is generally believed that furnaces for manufacturing iron and steel cannot be closed on Sunday without heavy loss. John Fulton, General Mining Engineer, Cambria Iron Co., Johnstown, Pa., says: "It is difficult, if not impossible, to believe that any intelligent manager of iron works,

superintendent of furnace, or furnace keeper, can seriously entertain the idea that furnace work compels men to break the Lord's day. . . . Every intelligent furnace superintendent knows that it is quite practicable to rest the furnace on the Sabbath day." A large number of furnaces rest on the Lord's day, both in this country and in Europe. Seventeen are reported from one State to *London Iron* without exhausting the record. Baird, of Scotland, rested all his furnaces on the Sabbath day, and closed a very successful life by a final donation to the Lord's treasury of a quarter million of dollars. One famous manager testifies: "We do not claim that we can make as much iron in six days as we could in seven, but in the long run, a year, Sabbath-keeping furnaces make more than those who do not." And so it is proved in this case also that not only is there no necessity for running furnaces on Sunday, but that it pays to run only six days in the week.

The Church stands so related to the due observance of the Sabbath that she is bound to defend it, and for the same reason that she insists that every commandment in the decalogue shall be faithfully kept. If "Thou shalt not kill" is of divine authority and binding upon all for all time, so is "Thou shalt keep the Sabbath day holy."

The Church itself cannot exist without the Sabbath. The Bible is no Bible without the Sabbath. In defending the Sabbath, therefore, the Church is making a fight for its own existence, and for the Bible itself. Destroy the Sabbath, and you destroy religion and begin the backward march to barbarism. The infidels of France were acting logically. They aimed at the overthrow of Christianity, and one of the first steps was the abolition of the Sabbath. How well they succeeded is a matter of history. One of the first things Napoleon did when he came to the empire was to require a strict observance of the Sabbath. All past history confirms the verdict of Greece and Rome that no nation ever did thrive without a religion. The Sabbath is the corner stone of the Christian religion. And in the French Assembly it was declared, in defense of the Sunday law, that the best nations in the world were those that kept the Sabbath best. The Church, therefore, in defending the Sabbath, is not only fighting for its own existence and for the Bible, but for the perpetuity of the government. The God of the nations has made their enjoyment of his favor depend, so far as human conditions are concerned, upon their honoring the Sabbath; and declared that every nation that refuses to heed his law in

this respect shall perish. "It is time for men who claim to love God to draw the line and leave the world to trample under foot the law of God. Let those who are on the side of righteousness stand uncompromisingly for the sacred privilege of the sanctuary, uphold the right of the toiler to his day of rest, and thunder the law's denunciations against conscienceless, money-loving corporations that through the love of money (the root of all kinds of evil) grind the poor, oppress the laborer, demoralize the land, and bid defiance to the God of all the earth." If the Church fail to lift up her voice in behalf of the Sabbath, who or what organization will do so? If no voice is heard, if the Sabbath have no defender, what will become of the nations of the earth? "We are, therefore, constrained by every consideration of duty and wise expediency, with utmost stress of moral urgency, to beseech men everywhere in this land, and especially our great corporations of all sorts, not only to refrain from weakening the respect of men for the Lord's day, but to lend their powerful aid in all legitimate ways, to enhance the estimate put upon it, and to perpetuate it inviolate to coming generations."

CHAPTER XIII.

THE CHURCH AND POPULAR AMUSEMENTS.

THE Church is set for the defense of spiritual life, and whatever hurts spiritual life she is bound to oppose. With a unanimity that must have great weight with thoughtful people the evangelical Churches of every age have spoken in plain, strong language in condemnation of certain forms of amusement as hurtful to the morals of those who take part in them. Holy men and women in all the Churches, as they have witnessed the bad effects of the theater and the dance upon the religious life, have with one voice spoken against them. It means something that the wisest and best men—men that "watch for souls as they that must give account"—have no word of approval for the so-called popular amusements of the day. That the opinions of these sanctified people are regarded as antiquated and behind the times, and are for that reason, or one less defensible, ignored, but intensifies the duty of the Church at this time to "cry aloud and spare not." At no point is the danger to spiritual life and the purity of the Church greater, nor is the responsibility of

the Church to stand up for the right heavier anywhere than here.

Let it be admitted that it is perfectly natural to love amusements, plays—diversions that bring out in healthful expression the humorous side of human nature. It is natural to laugh; we love to laugh; it does us good to laugh. A hearty laugh promotes good feeling, aids digestion, drives away melancholy, cures the blues, and puts us in a good humor with everybody. Recreation of this sort, when that which produces it is pure and harmless, ought to find a place in the lives of all who are shut up to treadmill work, which is imposed by many of the avocations of the day. The student needs relief from his books. The desire for play when school is out, and sometimes when it is not out, is as natural for the child as the inclination to go to sleep when it is tired. Grown men and women do not outgrow this desire for recreation; it simply takes on a different form. Like every tendency of human nature that seeks gratification, it may be perverted until to yield to its demands would be positively sinful. "The purest and most useful of all our faculties may be so used as to destroy themselves and corrupt the character, but the fact that they may be and often are so used is no argument against their proper use."

"The reaction against licentiousness, avarice, ambition, and worldliness to the other extreme of forbidding all amusements," says a judicious writer,* "beginning in the first centuries of the Christian Church and still continuing in some of its branches, known in history under the name of 'asceticism,' was one of the greatest blunders the human mind ever made in its search for truth. A pall of darkness was thrown over the day God had made; the joys he had instituted and sanctified were excommunicated and outlawed, the natural propensities ordained for man's good were cursed and forbidden. Pleasure was a sin, penance a duty, suffering a virtue, and man was made fit for heaven by making himself unfit for earth; while all the music, sweetness, beauty, and joy of the world were attributed to the devil and were remanded to him.'

Has the Church nothing to say about this tendency of our common humanity? Here is a force in human nature: has the Church no duty with reference to it? Can it not be so guided and molded as to add materially to one's capacity for doing good? He who lifts up his hands with holy horror at the idea of the Church going into the amusement business for the entertainment of the

*Rev. S. M. Vernon, D.D.

children and young people would better get back, if possible, some of his childhood's experiences and learn again how much of his young life was made up of fun and frolic. There is morality in every element of our nature that is constitutional. Sin is not responsible for the playful, fun-loving, rollicking natures of the children; if it is, we owe pretty much all the sunshine that comes into our homes through the children to the work of sin in the hearts of the dear little ones. Christian teachers are coming to understand the duty of the Church to train this side of their pupils for righteous ends, and not allow it to run wild in the fields of vice. It involves physical exercise, the healthful flow of animal spirits, the cultivation of what may be called the æsthetic faculties, as well as mental relief and enjoyment. There *is* morality in such recreation, and the Church must have something to say as to what its nature shall be.

This brings us to consider the moral character and the effects upon moral character of those popular amusements that are most popular with the world and least popular with the Church. I mention first the theater. The theater, in some form, dates as far back as one thousand years before Christ. Indeed, the propensity to dramatic representation of human character seems to be a part of

human nature. For this purpose magnificent playhouses have been built, gorgeous stages erected and equipped, and men and women have devoted themselves to the business of presenting with lifelike vividness the various and varying passions of the human soul. Whatever may have been the original design of its founders or promoters, certain it is that the theater soon became a stage for the exhibition of the most corrupt and corrupting appetites that belong to fallen humanity. And if the testimony of those who are familiar with its history is to be believed, its character has not greatly changed for the better through all the years. As the first witness, I will ask Plato, a pagan who knew nothing of the refining influences of Christianity, to take the stand. Hear him: "The diversions of the stage are dangerous to the temper and sobriety of mind. They rouse the feelings of anger and desire too much. Tragedy is prone to render men boisterous, and comedy makes them buffoons. Thus those passions are cherished which ought to be checked, virtue loses ground, and reason becomes uncertain." Aristotle: "The law ought to forbid young people the seeing of comedies until they are proof against debauchery." Solon forbade "theatrical exhibitions as pernicious to the popular mind." Cicero

declares that "comedy subsists on lewdness." Livy informs us that "a theater was being erected under the direction of the Censors, and Scipio Nasica urged in a motion or decree before the senate that the theater was a useless establishment, and its exhibitions destructive of good morals." As a result, the senate "passed a decree which leveled the walls of the unfinished theater with the ground." Seneca says: "Nothing is so injurious to good morals as the loitering in theaters, for there vice makes an insensible approach and steals upon us in the disguise of pleasure." Gibbon names, among the causes of the downfall of Rome, the corruption of the people by theatrical exhibitions.

But the patrons of the theater, freely admitting the truth of the indictment against the ancient theater, contend that the stage has grown in purity as it has grown in years. Listen to what that elegant English essayist, Addison, has to say: "Were our English stage but half so virtuous as that of the Greeks and Romans, we should quickly see the effect of it in the behavior of all the politer part of mankind. It is one of the most unacccountable things that the lewdness of our theater should be so much complained of, so well exposed, and so little redressed." Sir Matthew Hale says that when he was at Oxford University he "made great

proficiency in his studies, but the stage players coming thither he was so much corrupted that he almost entirely forsook his studies." Mr. Wilberforce affirms that "the debauchee, the sensualist, the profane have ever found in the theater their chosen resort for enjoyment." Sir John Thompkins remarks that "the playhouse is the very hotbed of vice, and wherever planted becomes surrounded by a halo of brothels." Judge Bulstrode, in charging a jury, said: "One playhouse ruins more souls than fifty churches are able to save."

In 1778 the American colonies, feeling their dependence upon God and their need of his help, through the Congress passed a law providing for the dismissal from office of any officer of the United States who should be found in attendance upon a theater. Soon after independence was declared Congress adopted the following resolutions:

Whereas true religion and good morals are the only solid foundation of public liberty and happiness;

Resolved, That it be and is hereby earnestly recommended to the several States to take the most effective measures for the suppression of theatrical entertainments, horse racing, gambling, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and morals.

If such is the uniform testimony of pagans, Greek philosopers, Roman orators and sages, English essayists, jurists, and philanthropists, and

American legislators, what would we expect the Church to say as to the character of the theater? Its lovers and supporters will find little comfort here. While in those countries only nominally Christian, where the Sabbath is simply a holiday, there is but little conscience on the character of the theater in its grossest and most revolting exhibitions, in all those nations where the Sabbath is a day of rest and worship the conscience of the Church is quick and unanimous in its opposition to theatrical performances as they are rendered in modern times. Calvin exterminated it in Geneva, Knox abolished it in Scotland, and "the Scotch Presbyterians are a solid phalanx against the theater." John Wesley says: "The theater not only saps the foundation of all religion, but also tends to drinking and debauchery." Clement calls it "the chair of pestilence." Archbishop Tillotson says of certain parents that "they are such monsters that, instead of bringing their children to the house of God, they bring them to the *devil's chapels*, *playhouses*, places of debauchery, those schools of lewdness and vice." The law of the Methodist Church against "diversions that cannot be used in the name of the Lord Jesus" is interpreted to include theaters. The Baptists and Presbyterians stand shoulder to shoulder with the Methodists in

their opposition to the theater. "An English writer in the time of Charles II. made a catalogue of authorities against the stage, which contains every name of eminence in the heathen and Christian world; it comprehends the united testimony of the Jewish and Christian Churches; the deliberate acts of fifty-four ancient and modern general, national, and provincial councils and synods, both of the Western and Eastern Churches; the condemnatory sentence of seventy-one ancient fathers and one hundred and fifty modern Catholic and Protestant authors."

The character of the actors themselves is an overwhelming argument against the purity of the stage. To this general indictment it is freely admitted there are here and there conspicuous exceptions, whose unsolicited testimony is proof at once of the strength and purity of their own characters and of the vileness of the theater. It is not surprising that the stage produces such a demoralizing effect. Men and women who hire themseves to play a rôle and act a part subject themselves to the molding influence of the characters which they represent. If these characters are vile or not up to the standard which virtue and morality require (as is usually the case with dramas), they will inevitably be dragged down to the same

level of moral degeneracy. The prurient tastes of a depraved public demand that fallen humanity shall be portrayed on the stage in its vilest forms for the gratification of lustful appetite. And to assume that a man can act the part of deception, intrigue, murder, fraud, treachery, robbery, and infidelity with brain on fire and heart enlisted with absorbing interest, and not be tainted by it, is to be guilty of the most stupid absurdity. Strong, noble characters are the product of naturalness and truthfulness; weakness the most pitiable and viciousness the most inexcusable are the logical result of appearing in a false light. The route is short and the journey quick to the complete overthrow of character. Cicero in his "De Republica" informs us that Rome passed a decree by which "common players were expelled their tribe, and, like the felons of our penitentiaries, deprived forever of all rights of citizenship." There is not a mother who would not rather bury her daughter than to expose her to the influences of the greenroom and the stage. If such is the case, if the idea of going on the stage is so shocking to the finer sensibilities of Christian fathers and mothers, with what show of consistency can they allow themselves or their pure daughters to patronize an institution that besmirches the character of the whole *troupe* from

the leading playwright down? If the history of what transpires behind the curtains could be faithfully told, many a so-called Christian father and mother would never darken the door of a theater again. Many a "stage-struck" girl, whose silly parents are dazzled by the "extraordinary talent" of their daughter for the drama and are blind to its impurity, would be deterred from taking a step that would prove her ruin. The Church must speak out through her ministry, and give wholesome warning to the guileless and unsuspecting youth of the land. When Sarah Bernhardt visited London, the noble Canon Wilberforce, with true ministerial courage, said: "She has dared to come to London, bringing her illegitimate children with her, and flaunting her skirts in the very face of royalty." Then, turning to the Prince of Wales, he said: "It is the nation's disgrace that Briton's future king should so far forget what belongs to the dignity of his station that he should visit this woman in the theater greenroom and speak face to face to her flattering words."

But listen to the testimony of one who has maintained the spotlessness of an unsullied character in the midst of influences that debauch those who are weaker. Edwin Booth declared that he did not permit his wife and daughter to see a play

without previously ascertaining its character, and that the theater had become a mere shop for gain, open to every huckster of immoral gimcracks. Macready, one of the most celebrated English tragedians, would not permit his daughters to attend the theater. Now if, as theatermongers contend, the theater is a school of morals and a teacher of the higher duties of life, how does it come to pass that the actors themselves, who are the supposed teachers of these noble qualities, so seldom give practical exhibition of their teachings? Why are they not found taking the lead in movements that look to purifying the morals of the community? There isn't a clean, pure young man in all this land who would be willing to see his sister tread the boards in stage dress.

The character of the plays is enough to damn the whole business, drama, comedy, tragedy, opera, and all. The witnesses here shall come from the camp of the enemy. The art critics, who write up the stage for the press, are themselves patrons of the theater. Here is what one has to say in the *New York Evening Post:* "There has probably been a greater mess of meretricious rubbish set on the New York stage during the last ten years than during the whole of its previous existence." Another writer in the *Philadelphia*

Press says: "The stage has reached that point of degradation which Dr. Johnson deprecated and Byron deplored." And he speaks of the "mountebanks" of the playhouses and "their disgraceful descent into the darkest ages of the drama." "Twenty-five years ago," writes the art critic of the *Chicago Times*, "such an exhibition as is nightly made in this class of amusements (modern comic opera) in the most matter-of-fact way would have gone nigh to landing the whole party in the police station." Still another defender of the theater writes in the *Chicago Tribune:* "The mess of rot and rubbish that is constantly being offered up for the delectation of Chicago theater-goers is simply appalling, and the pabulum of food to-day at most of our theaters—nay, more, at all of them—from London to Hong Kong, right around the world, is little better than trash." "Trash" he interprets as that which "disgusts the discerning and contaminates the innocent spectator." These are some of the milder forms of expression which these press writers employ to characterize the modern theater. The language they use when they wish to give a faithful pen picture of the plays, the actresses, the stage costumes, and attitudes, etc., is too utterly filthy to be transferred to these pages.

Do you ask why the Church opposes the theater? The answer is found in the testimony of those who know the thing as it is. The friends and supporters of the playhouse are the witnesses. Is there anything good or wholesome in it? They do not let it be known. Is there anything in the plays themselves, with their endless series of plots and intrigues and compromising positions and flings at virtue and apologies for vice, their false views of life, their appeal to the baser passions of human nature, and the constant incitement to their gratification—is there anything in all this that is promotive of purity or helpful to spirituality? Why, you still insist, does the Church array itself against the theater? Because attendance upon the theater destroys the Christian's influence for good. A young lady, very sick and fearing that she might die, called for a minister. She was asked if the Presbyterian elder across the way would not do as well. "No," she said; "he goes to the theater, and I am afraid his prayers would do me no good." A writer who has given this subject much thought has this also to say: "The attendants upon the theater from within the Church are of the less spiritual portion of its membership. They are of those who have little to say about Christian expe-

rience, 'whose delight' is not 'in the law of the Lord,' even in reading it, who are not specially fond of the social meetings of the Church for prayer and religious conference, who are not very earnest in saving souls, and in visiting and praying with the sick and dying. They may be efficient in conducting sociables, managing fairs, attending to the financial interests of the Church, and doing many good things, but in those elements of Christian life which give best proof of genuine devotion, reflect most honor upon the gospel, and bring most glory to Christ they are deficient." The world judges rightly of the Christian character of those members of the Church who attend the theater. Ungodly people go to the theater in search of pleasure. They are shocked when they find so-called Christians seeking happiness in the same way. They know that the Church member professes to be living not for self, but for the glory of God and the good of his fellows; not for the pleasures of this world, but for the beauties and riches of a heavenly inheritance; not to be conformed to this world, but for transformation into the likeness of Christ. To find a member of the Church by his side in the theater and enjoying the play as heartily as himself is for the man of the world to lose all confidence in his reli-

gion. If such an unthinkable thing could be imagined as that a genuine Christian could go to the modern playhouse and receive only spiritual help, still his usefulness would be destroyed, and many, encouraged by his example, would fall an easy prey to the vices that are gilded and made attractive to catch the weak and the worldly. Let all who value their soul's salvation above the evanescent pleasures of physical excitement give heed to these words of wisdom from the pen of that saintly woman, Hannah More, who earnestly endeavored to reform the theater, but without success: "I do not hesitate for a moment to pronounce the theater to be one of the broadest avenues that lead to destruction; fascinating no doubt it is, but on that account the more delusive and the more dangerous. Let a young man once acquire a taste for this species of entertainment and yield himself up to its gratification, and he is in great danger of becoming a lost character, rushing upon his ruin. All the evils that can waste his property, corrupt his morals, blast his reputation, impair his health, embitter his life, and destroy his soul, lurk in the purlieus of the theater. Vice in every form lives and moves and has its being there. Light and darkness are not more opposed to each other than the playhouse and the Word of God. If the

Scriptures are to be obeyed, the theater must be avoided." A committee of the English Parliament, a few centuries ago, after a full investigation of the subject, reported that the only way to reform the theater was to burn it down. Age has not improved its morals.

The Modern Dance.

A minister of the gospel must confess to ignorance of many things which he feels called on, for various reasons, to condemn. Precisely what the most modern form of dancing is I do not know. However, the evidence as to the moral character of the whole thing is abundant, and is of two kinds: (1) The testimony of those who "have been there," and (2) the effects upon those who frequent the dance as these effects are seen in their lives. The institution I am discussing is the modern promiscuous dance participated in by the sexes. The Church must give a valid reason for its opposition to this form of amusement. For sensible people, just one view is enough to condemn it. There is nothing intellectual or spiritual in it. Its chief attraction is the physical exhilaration which it produces. And even this form of excitement constitutes no attraction except as the sexes take part together in the dance. Here is

the charm and the evil of the thing. Separate the sexes and all the attraction of the dance is gone.

The dance has a place in history. "The Hebrews in their heroic age were accustomed to express their religious joy in modulated movements of the body." On the anniversaries of great events and on solemn national occasions it was regarded as proper for a company of women to stimulate the common joy by dancing. A notable instance is the dancing of Miriam and the women with her, who sung and danced on the occasion of the overthrow of Pharaoh and his hosts in the Red Sea. David danced "with all his might" before the ark of the Lord when it was brought up to Jerusalem. Doubtless the Church would interpose no serious objection to that sort of dancing. Plato says that among the Egyptians, as was certainly true of other nations, dancing was never an amusement, and gives it as his opinion that it should never be employed except in divine worship. "In early times those who perverted it from a sacred and religious use were considered profane and infamous." This began among the Greeks in the feasts of Bacchus. Cicero says: "No one dances unless he is drunk or mad." So utterly corrupt was it that disreputable persons hired themselves to dance for those who were will-

ing to pay the price. Its character has not improved by being transferred to the haunts of civilization.

The Churches—Protestant and Roman Catholic—are all the sworn enemies of the dance in every form. Experience shows that the least objectionable leads to the most objectionable and to things that are worse. The Episcopal Church, in its representative bodies, condemns it: Methodists, Baptists, and Presbyterians, and indeed all evangelical Churches, have raised a warning voice against the vices that lurk in the modern dance. Why? Have these leaders of religious thought, these watchmen on the walls of Zion, been led into a ridiculous blunder in their zeal and earnest efforts to save the young people from a great evil when no evil exists? Some years ago I fell into a good-natured discussion with a young friend on the evils of dancing. He was a stout defender of the dance. He met me at every point with the plea that it was a social pastime, and that no evil results could be expected. He admitted that all forms of dancing led to the round dance, and in that form of it he could see no harm. I said to him: "How would you like to see your sister in the arms of a young man as is the fashion in the round dance?" His face flushed and his eye

flashed as if the thing were actually going on before him, and he almost hissed the reply: "I wouldn't stand it." What the present "standing" of this "innocent" diversion is, I do not know; but this happened in the home of a lady near where I live within the present year, as she, with shame for her sex, confessed: Two or three young men met a like number of young ladies at her house for the first time. During the evening there was waltzing. She had not seen any since she was a girl. When the young men left, this is what she said to one of the young ladies: "I never got closer to my husband than you were to that young man to-night." Any sensible man knows that the innocence will soon evaporate from an attitude of that sort. That, I am told, is the modern round dance—in a private house.

The tax which the fashionable dance imposes upon the physical system is fearful. Heated rooms, fetid air, prolonged exercise, late hours, chilly atmosphere, insufficient clothing, are enough to undermine the strongest constitution. Colds are contracted, followed by pneumonia and consumption, a shattered nervous system, and in a few years a new-made grave. The body is the temple of the Holy Ghost; it is God's property. It contributes much to hearty spiritual service

when it is strong and healthy. Put undue strain upon its powers, sow in it the seeds of disease, fill it with aches and pains, and the mind is seriously hindered in doing its appointed work. Whatever one does to impair its vital forces and destroy its usefulness is a sin not only against the body, but against God, to whom it belongs.

Dancing is not only useless as a means of physical development, but it disqualifies for mental exertion. The habitual dancer, who expects to spend the social hours in heel and toe exercises, cannot be enlisted in a conversation for mental pleasure and improvement. An intelligent lady in New York said: "What can I do with my company? The people of fashionable society do not read; they are not capable of sustaining an interesting conversation, and there is no way of entertaining them but by letting them dance." One would suppose that it were better to live to oneself than to have such people for associates.

But these are not the worst results of promiscuous dancing. It lays its lecherous hand upon the fair character of innocence, and converts it into a putrid, corrupt thing. It enters the domain of virtue, and with silent, steady blows digs the foundation from underneath the pedestal on which it sits enthroned. It lifts the gate, and lets in a

flood of vice and impurity that sweeps away modesty, chastity, and all sense of shame. It keeps company with the low, the degraded, and the vile. It feeds upon the passions it inflames, and fattens on the holiest sentiments of humanity, turned by its touch to filth and rottenness. It loves the haunts of vice, and is at home in the company of harlots and debauchees. This is the general indictment. That there are men and women, not a few, of pure, uncorrupt natures, who now and then engage in the dance, is freely admitted, but they are the more conspicuous because of the smallness of the number.

It is difficult to say just what ought to be said on such a subject as this; and but for the sake of the young, who are inexperienced and unsuspecting, I would willingly refrain from writing another word. The Church is here to protect the young and save them from the evil influences about them. The Church must speak out against dancing as it is commonly practiced, because the close relations into which the sexes are thrown are such as to influence the animal passions to a very high degree. "It is night, and darkness shuts off the outer world; the delicious intoxication of harmony in music and motion fires the blood; the heaving breasts and beating hearts are brought

into close contact;" privileges are taken and allowed that, under ordinary circumstances, would ostracise the offenders from decent society. For the rest, go to the chiefs of police in our cities, who will tell you that the majority of fallen women began their downward course in the ballroom. How can fathers and mothers, who want their daughters to remain always the same—pure and spotless—suffer them to be brought under the influence of a social custom that has strewn its pathway with multiplied thousands of wrecked womanhood? The whole thing is utterly bad. Born in the feast of Bacchus, its strongest supporter today is the wine cup. Its tendency is downward, its effect is degrading; from virtue to vice, from purity to impurity, is the route always.

Card Playing.

Before closing this chapter on "amusements," a few words must be said touching card playing and kindred diversions. A thing may be harmless in itself, but it may lead to that which is positively hurtful. Experience must guide us here. Card playing is almost invariably associated with gambling. Without check, the one invariably leads to the other. The effect of gambling is strikingly portrayed by Mr. Chauncey M. Depew

in the following words: "A considerable proportion of the failures in business, and ninety per cent. of the defalcations and thefts and ruin of youth among people who are employed in places of trust, are due directly to gambling. It is the one vice which seems to destroy immediately the moral sense, and to obliterate that absolutely essential quality in employer and employee, in the custodian of his cash, in the trustee of his estate, in the son and his mother's or sister's property—fidelity to the trust, the violation of which destroys the violator and ruins the people who confide in him. I have seen in my vast employment so much misery, from the head of the family neglecting its support and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling cannot have prosperity in business, religion in its Churches, or morality among its people." It is for this reason that the Church, as the teacher of morals, feels called upon to speak out in opposition to this form of amusement. Are parents who join their boys and girls in a social game of cards ignorant of the fire they are kindling in

their blood, which will be fed by and by with "chips" at the gambler's table? Cards are edge tools that cut unskillful fingers which handle them. *Card playing leads to gambling; so does playing billiards.* Dr. McCosh, President of Princeton College, made an attempt to restrain the students from improper gaming by supplying them with billiard tables. In a few months he found that the evil had been aggravated, and that many young men had been led into gambling and dissipation. A minister in New York City, believing that billiards would attract and furnish healthy recreation for young men, attached a billiard room to his church. He became so excessively fond of playing himself that he had to resign. He made another attempt of the same kind in a neighboring city, became more deeply involved than before, contracted the habit of drinking, and finally died a drunkard. The habit of playing cards is fearfully on the increase. Christian parents ornament their mantels and their center tables with packs of cards. There is a fascination about the game which draws its devotees into an excitement that must be stimulated with wine and money. The end is not far to seek nor hard to find. For one who believes that life is "real and earnest," there is no time to fritter away in such

profitless amusements. For one who is running the race to the kingdom, time is too precious to be thrown away on such useless indulgences. For one who feels that the time given here is to be devoted to doing good and helping to save men by leading them to Christ, card playing is a wicked perversion of the blessings of heaven.

Why does the Church oppose the theater, the dance, card playing, and the like? Because, one and all, they lead no soul to Christ, they give no aid to a better life, they furnish no food for spiritual growth, they give no fondness for the social meetings of the Church, they add no charm to the fellowship of the saints, they do not make the place where God meets the soul in prayer bright with celestial light, they impart no strength for meeting the serious duties of life, they bring no joy in times of grief, they give no support when storms rage around us, they build no rock for faith to rest on in the hour of death. They help to build up what is bad, and they hinder and tear down what is good.

CHAPTER XIV.

THE CHURCH AND THE SALOON.

WHEREVER the saloon is strong the Church is weak. The saloon is the enemy of good government and the foe of decent society. It is the destroyer of peace in the home, prosperity in business, harmony in the community, and of stability in the government. It fosters and strengthens the worst passions that belong to humanity. Its effect, if not its business, is to blight the brightest prospects of young manhood and to degrade pure and unsullied character to the level of the brute. It barters beer for brains, wine for wisdom, liquor for immortality, debauchery, crime, and hell for purity, innocence, and heaven. For the coin that drops into its tills it gives back madness, the police court, disgrace, the chain gang, and death. It steals the joy from the heart of the devoted wife, and puts in its place pain and ache and anguish. It shuts the door of heaven, and opens the gateway to hell. It is the sum of all iniquities.

The *Christian Intelligencer* says: "Unspeakably serious are the facts that the saloons of the

United States send eighty thousand youths annually down to drunkards' graves; that they affect more families and slay more persons than war and pestilence, that they are the chief cause of pauperism, crime, and insanity; that they are the chief lawbreakers in every community, the resorts where crime centers; that they are dens of profanity, lewdness, and ungodliness; that they are the open enemies of the Church of Christ and of almost every endeavor to improve the moral condition of men; that they fill thousands of homes with brawling, violence, and long-continued anguish." Is it strange that the Church is the uncompromising enemy of the saloon?

One can hardly restrain a feeling of utter contempt for a man occupying the responsible place of a minister of the gospel, of age and experience, who would give such cringing, cowardly advice as the following to a young preacher seeking advice as to how to deal with the liquor traffic in his pulpit ministrations: "It will require great care," says this clerical counselor, "to keep the reins well in hand, so that you can manage the often none too pious men on whom you have to depend to supply the money for carrying on the Lord's work on an adequate scale. The preaching of the gospel in a way not to offend has become a

science. It has taken centuries to evolve this science in its present perfection. . . . Regarding the particular question about which you inquire, you should be careful to make a broad distinction between, for instance, a wealthy brewer and a wicked dive keeper. Your congregation will probably stand by you in anything you may say about saloon keepers, but it would not do to imperil your influence for good by attacking a respectable wholesale dealer or classing him in the same category with common saloon keepers." It is just such supporters of the saloon inside the Church that weakens the power of the Church to drive out the saloon.

In its relation to the saloon the Church has but one question to ask: "Is it helpful or hurtful to the highest interests of humanity?" That settled, its attitude toward the saloon is fixed. For the sake of the argument it might be admitted that the aggregate revenues of a community are largely increased by the presence of the saloon, and that the burden of taxes is greatly lightened. But if, on the other hand, its effect upon the morals and best interests of a people is hurtful, the Church has but one thing to do: seek to exterminate the saloon. It is proposed to show in this discussion that, by every token, the saloon has no right to ex-

ist. Much good was done and much progress was made in bringing this colossal iniquity of this age into the clear light of truth by showing the evils of drinking ardent spirits. The friends of humanity have advanced up this stream to its source, and now with all the force of reason and righteousness they are seeking to dry up the saloon, the prolific fountain that sends forth a multitude of streams of evil to ruin homes, desolate the land, and sweep immortal souls into hell. Remove the cause, and the effects disappear. That is what the Church is undertaking to do.

We know a cause by its effects. An engine of seventy tons' weight flying along the rails at the rate of forty miles an hour pulling 2,400,000 pounds of freight gives an idea of the strength of steam. The force and fierceness of the cyclone is measured by the dismantled forests and desolated homes that mark its track. The springing of all nature into newness of life in the springtime, the growing crops, the abundant harvest of ripened grain, reaching the almost fabulous sum of hundreds of thousands of bushels of corn and wheat, the vast quantities of water that rise in vapor and descend again in floods of rain, sweeping away the strongest barriers that human skill can erect—these give an idea—only an idea—of the force of

heat and light that lie hid in the rays of the sun. In this way we can form some conception of what the saloon is. To begin with the least important of its effects, it costs those who patronize it, according to the latest estimate, $1,200,000,000 per annum. The time lost going to and from the saloon, in loitering about the streets and along the highways, in lying up during a protracted debauch, the breaking of buggies, wagons, etc., while in a state of intoxication, the money spent in treating others, the amount lost by stealing, the weakening effect upon the physical constitution—when the total effects of this monster evil are summed up, they reach, on a conservative basis, the enormous sum of $2,200,000,000 per annum, or $34 for every man, woman, and child in the United States. It would be safe to say that not more than one-tenth of the people drink either whisky or beer. The drink bill, therefore, of those who spend their money for ardent spirits is an average of $340 per capita. The resources of this country are inexhaustible, or such a fearful drain would bankrupt the people. I said this was the least of the hurtful effects of the saloon. Look at another. The *Herald of Health* gives the following startling result of a study of the posterity in ten families of drinkers and ten families of nondrinkers: "The direct posterity of the

ten families of drinkers included fifty-seven children. Of these, twenty-five died in the first weeks and months of their life, six were idiots, in five a striking backwardness of their longitudinal growth was observed, five were affected with epilepsy, five with inborn diseases. One boy was taken with cholera and became idiotic. Thus of the fifty-seven children of drinkers only ten, or 17.5 per cent., showed a normal constitution and development. The ten sober families had sixty-one children, five only dying in the first weeks; four were affected with curable diseases of the nervous system, two only presented inborn defects. The remaining fifty—81.9 per cent.—were normal in their constitution and development." Look at these figures. Out of fifty-seven children in the families of drinkers, only ten showed a normal constitution, twenty-five died in early childhood—the result in part, doubtless, of the whisky habit—the rest revealed epilepsy, idiocy, and inborn diseases of various kinds; while of the sixty-one children in the sober families, only five died in early childhood, and only six others did not show a normal development. Think of what this means for a whole nation. If only 17.5 per cent. of the children in the families of whisky drinkers show a normal development, what is to be the future of a nation whose children

are the victims of the rum habit? If there is an outrage upon helpless innocency in this fair land, it is this unspeakable curse which falls upon so many children. "It is an affront to nature, a libel upon God. Nothing more pitiful, no injustice more cruel, is known among the children of men. The custom of the Hindoo mothers who threw their children into the Ganges to be devoured by crocodiles was almost like a harmless civilized pastime compared to this wide-spread custom of transmitting epilepsy, idiocy, and general constitutional depravity to the children of Christian America."

Take another result. There is no business that demands more skill, clear-headedness, and honesty in its management than the banking business. For this reason the *Voice*, a leading temperance journal, sent the following questions bearing upon total abstinence to the Presidents of several banks in the Eastern and Middle States:

"1. How are an applicant's habits with reference to the use of intoxicating liquors and the frequenting of barrooms likely to affect his chances of securing employment in your place of business?

"2. Other things being equal, would you prefer a total abstainer to a moderate or an occasional drinker as an employee? and if so, why?"

The following are some of the answers:

Charles M. Joseph, Second Vice President Metropolitan Trust Company, New York, says: "1. Such an applicant would not be considered a moment. 2. Decidedly, yes. Such a man is almost certain to be moral, self-respecting, and worthy of confidence."

W. Vannorden, President National Bank of North America, New York, writes: "1. No application would be entertained from any one accustomed to frequent barrooms, or who used intoxicating liquors in any way, no matter what other advantages might be offered. 2. A young man must be a total abstainer: he cannot safely drink moderately. The habit has too great a fascination for one to trifle with, and the only safe course is to avoid the use of liquor altogether."

Joseph F. Thomson, Cashier Seaboard National Bank, New York, says: "1. Moderate use of liquors would be against him. If he were in the habit of frequenting barrooms, we would not employ him. 2. Yes, the moderate use of liquors is dangerous, as the tendency is toward drunkenness."

Edward L. Tead, President National Exchange Bank, Boston, Mass., says: "1. Couldn't have such a man in the bank; have in the year past

discharged one or two such men after trying in vain to save them. 2. By all means a total abstainer. A moderate or occasional drinker is sure to go by the board sooner or later. He is too doubtful a man to employ."

H. M. Leetz, Vice President Centennial National Bank of Philadelphia, writes: "1. None such would be knowingly employed by this bank. 2. We would: because a man that can honestly claim to be a total abstainer will almost invariably come up to the highest standard of morality."

Benjamin P. Lane, Cashier Atlas National Bank, Boston, Mass., writes: "1. A frequenter of barrooms or user of intoxicating liquors would stand no chance whatever. 2. Most certainly a total abstainer would be considered preferable under all circumstances."

The unanimous opinion among bank managers is that even the moderate use of intoxicants produces such a hurtful effect upon the mind and moral character that it disqualifies one from attending to the duties of a clerk in a bank.

It is sometimes contended that there is a hygienic demand for whisky in small quantities; but the *Journal of Health*, which is high authority, affirms that "the day is past when upon dietetic or medicinal grounds there is any indispensable

call for the moderate or habitual use of alcoholic beverages."

Prof. William H. Draper, a leading practitioner of New York, in an address on alcohol, before the New York Academy of Medicine in November, 1886, says: "The effects of alcohol on nutrition are harmful and deteriorating to such a degree as to constitute the most powerful cause of physical degeneration at the present day. Of this I think there can be no question." "The debate before the Pathological Society of London," says the medical editor of the *New York Independent*, "expressed a general professional view in accord with what has been quoted. Since then the exhaustive clinical lectures of Dr. Harley, of London, have shown most fully the effects of moderate drinking, and how much the public and individual health is involved in the habit."

Dr. N. S. Davis, an ex-President of an International Medical Congress, and for forty years and still an active practitioner in Chicago, says: "There is no greater or more destructive error existing in the public mind than the belief that the use of fermented and distilled drinks does no harm so long as they do not intoxicate. 'It is not the temperate use, but the abuse of alcoholic drinks that does harm,' is the often repeated pop-

ular phrase that embodies the error which helps to rob more than 100,000 persons of from five to twenty years of life in the United States, through the gradual development of chronic, structural diseases induced by the daily use of beer, ale, wine, or distilled spirits, in quantities so small as at no time to produce intoxication. No more true or important remark was made in the noted discussion in the London Pathological Society than the one by Dr. George Harley, that 'for every drunkard there were fifty others who suffered from the effects of alcohol in one form or another.'"

"I have tested the matter for myself," says Dr. J. A. Brown, "for I have now treated forty thousand cases of disease entirely without alcoholic liquors. I never prescribed to that extent to make men drunkards, and I am thankful to say that for the last three years I have not prescribed a single spoonful of intoxicating liquor for any person whatever."

Look again. It is said that a tavern keeper who had abandoned the traffic in ardent spirits was observed to show deep regret and sorrow whenever the subject of his selling liquor was referred to. One day a friend inquired the cause. "I will tell you," he said, opening his account

book. "Here are forty-four names of men who have been my customers, most of them for years. Thirty-two of these men, to my certain knowledge, now lie in drunkards' graves; ten of the remaining twelve are now living, confirmed sots." Lord Chief Justice Coleridge, of England, recently declared that "nineteen-twentieths of the cases that came before him for trial were directly or indirectly the result of drink." We are so accustomed to such items in the daily press that we take little notice of statements like the following: "Rum killed Edward Haley, thirteen years old, whose parents reside at No. 272 Twelfth Street, Jersey City. He and John Murphy, who is five years his senior, were fighting in the Erie Railroad yard late on Sunday night. Haley was no match physically for Murphy, and he was being severely handled, and sometime after he was conveyed in an ambulance to the Second Precinct Police Station. He was limp and apparently lifeless. City Physician Hoffman was summoned. Life was extinct, and he unhesitatingly declared that the boy's death had been caused by alcoholism."

"John Ulrich Gamper, a socialist, fifty-nine years old, shot and probably fatally wounded his wife, Tressa, last night, at his home, No. 22 Scholes Street, Brooklyn. When Gamper fired

the shot his victim was bending over the prostrate form of his seventeen-year-old daughter, Augusta, who was lying on the kitchen floor, suffering from a brutal assault at the hands of her father. He has been drinking heavily of late. The family (which consists of Gamper, his wife, and two daughters) occupies the second floor of the dwelling. For some time the girls have supported the household. Last night Gamper came home drunk," and the usual result followed.

Cardinal Manning, when he was nearing his eightieth year, and not long before he died, said: "The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know no antagonist to that good Spirit more direct, more subtle, more stealthy, more ubiquitous than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that affects man, woman, child, and home with such universal and steady power as intoxicating drink."

The open saloon is the friend of vice, the ally of corruption, and the strong supporter of *social impurity*. It is the enemy of righteousness, the foe of virtue, and the destroyer of the home. It is a powerful temptation to allure the young and

the weak into the meshes of the destroyer. It is the open gateway to sin and shame, a premature grave, an eternal death at last. It robs the devoted wife of the strong husband on whom she leans for support, and without a pang it snatches the noble boy from the side of a loving mother. Wife and mother in one stands helplessly by as she beholds with breaking heart the ruin which this monster of iniquity is bringing into her home. The rose leaves her cheek, and the luster goes out of her eye. Care groves its lines in the face that was once lighted up with the joy that thrilled her bosom. One by one her home comforts are drowned in whisky. One by one spoons and knives and forks and chairs and dresses go for whisky. The fist of the drunken husband, now thoroughly imbruted by whisky, has so often fallen with a cruel thud upon her unresisting shoulders that she looks for it now as her part of the effects of the open saloon. Long ago hope spread its wings and sped away from that anguished heart forever. Now she sits and watches the downward course of the saloon's victim, and only wonders how long it will be before he drops into the grave. Long ago the man in the white apron has ceased to welcome the vagabond at the counter over which he passes damnation's fire by

the drink. As one looks upon this picture, fearfully vivid because fearfully real, he lifts his voice in earnest pleading to the God of the helpless, and cries: "How long, O Lord, how long must helpless womanhood and innocent childhood be the unprotected prey of the open saloon?"

Who is responsible for the presence of the saloon and its work of destruction? Thinking men must face the issue. Men who are intrusted with the welfare of society and the interests of a whole people must locate this responsibility where it belongs. Again I ask who is responsible for the existence and effects of the saloon? The man who sells the whisky? Undoubtedly, in part. Where does he get the right to set up his saloon? It is not a natural right, else there would be no license to pay. Those who grant the license give him the right to sell whisky. Who are "those?" The city council. Who gave the city council a right to issue a liquor license? The law. Who made the law? The people's representatives. How did they get to be lawmakers? By the votes of the people. Squirm and wriggle as we may, here is where the responsibility for the existence of the saloon lies. By a well-known law, a principal is responsible for what his agent does. The saloon is the agent of the people, and

the people, therefore, are responsible for what the saloon does. Who sells whisky at No. 143 Broadway? The citizens, through their agent, Bill Jones, the barkeeper. Who runs that saloon at No. 57 Dog Alley? The State of Georgia, through its agent, Jim Brown. Who brews beer at 759 Bridge Street? The United States Government, through its agent, Hon. W. E. Shufler. Who is the United States Government? The Christian people of this nation. Who is the State of Georgia? The Baptists and Methodists and Presbyterians, etc., who live in this commonwealth. Who is the city of Rome? The Christian people and others who live within its corporate limits. "But I didn't vote for whisky." You voted for the men who granted license to sell it. You put them in office to represent you, and they are doing it. "I didn't vote at all." You are as responsible for that saloon as the other man, that did vote. By another well-known law, if a man witnesses the perpetration of a wrong, and does nothing to prevent it, he is responsible for the wrong. The State of Pennsylvania holds all who were present at the Homestead riot, and did nothing to prevent it, guilty of the blood that was shed at that time. If you do nothing to put men in office who will not grant a license to sell whis-

ky, and allow men to be elected who will grant such license, you cannot lift your eyes to heaven and say: "I am innocent of the blood of the man whom this saloon's whisky has killed."

How long will the government—National, State, and municipal—be guilty of the crime of murdering its own subjects? How long will the people be guilty of murdering their neighbors and fellow-citizens? How long will the men who say prayers and sing songs and hear sermons in the churches, by voting or not voting, say to the broken-hearted wives and mothers of the land: "We love money more than we care for your heartaches, your suffering, and your poverty. We must have revenue to run our town government; and if we can raise it this way, we will have a few more dollars for ourselves. This is worth vastly more to *us* than your comfort, your happiness, your peace?" The day of judgment is coming, and it is the duty of the Church to let all such heartless lovers of money know that such inhuman conduct is unspeakable wickedness. The Church must proclaim with trumpet tone that he who votes for the men who license the saloon is responsible for all the evil that the saloon does, for every murder that is committed, for every heart that is made to bleed, for every home that is made desolate, for

all the woe and wretchedness and poverty that are traceable to it.

What, then, is to be done with the saloon? Let the Church speak—God's messenger on earth to proclaim his will. There is but one note from every land, from every Church, and that is: "Abolish the saloon. It is the enemy of our race—deadly, crafty, determined. It does no good, but evil always; it must go. It degrades our men, it ruins our boys, it destroys our homes, it buries sixty thousand of its victims every year, it swallows up $2,200,000,000 of property annually; it must go. To tolerate it is a sin; to cast our ballots to perpetuate it is to be guilty of its crimes. *That* we will never do; it must go." But how? There are some faint-hearted ones who, having watched, as they say, this fight for years with a yearly increase of the liquor and beer making business, conclude that the saloon is a necessary evil, and that we must get along with it the best we can. To begin with, it is absurd to call evil necessary. No matter what the adjective used to describe it, the business of the Church, having learned its character, is to fight it to the death. That saloons can be closed up and kept closed has been demonstrated again and again. That much to encourage those who are ready to give up the fight.

The Church stands ready to adopt any measure for abolishing this evil that has reason and facts to sustain it. There are many who contend that by concentrating the business in a few houses and putting a high tariff on the privilege of selling whisky this end will be utimately reached; or, at auy rate, the danger will be less than the harm done by "blind tigers" under prohibition. This plausible argument has been so often and so completely overthrown by the facts that it ought to be abandoned. Take just one case as an illustration: The Census Bureau has just issued a bulletin giving "statistics of manufactures" in St. Louis in 1890. Under the head of "Malt Liquors" we have the following figures:

Year.	No. of Establishments Reporting.	Capital.	Total Amount Paid in Wages.	Value of Product.
1880.....	23	$ 4,184,600	$ 634,988	$ 4,535,630
1890.....	8	15,910,417	2,278,194	16,185,560

This measure the Church cannot advocate, because it has signally tailed. But one course is left: prohihition. The evil is not lessened by any other method. Because whisky drinking is not wholly abolished and all men are not sober is not a sufficient argument against prohibition. The Church has been all along waging an uncompromising war against sin, and yet sin still exists.

Nevertheless, the only attitude the Church can occupy toward sin is one of antagonism. The efforts of the Church cure at some points and restrain at others, all the time looking to the eradication of sin. It does not commit the folly of undertaking to extirpate sin by putting its indorsement upon it.

It is the last effort of a lost cause to deny facts. The friends of the saloon ring the old threadbare charge in our ears that "prohibition does not prohibit." No one pretends to say that a prohibitory law will put a stop to all whisky drinking, any more than a law against murder will put an end to all homicides. Cases of drunkenness still occur and doubtless will continue under the most rigid enforcement of the law against both making and selling whisky. Nevertheless, the public moral gain will be vast when the open saloon is closed and its power to tempt weak men and boys is destroyed. New Hampshire is a semiprohibition State; Maine and Vermont are prohibition States. For the year ending June 30, 1890, there was collected in these States for internal revenue on manufactures and sales of spirituous liquors six cents per capita. For the same period revenue was collected as follows in the following licensed States: Massachusetts, 45 cents per capita; Connecticut, 23 cents;

New York, 46 cents; New Jersey, 34 cents; Pennsylvania, 64 cents. In 1880 Kansas paid of the total internal revenue collections from the manufacture and sale of intoxicants .1434 per cent. In 1891, after ten years of prohibition, Kansas contributed to the same only .0474 per cent. The *National Temperance Advocate* thus sets forth the condition of Iowa under prohibition: "The last vestige of the State debt of Iowa has recently been liquidated; the amount was not large, and the quota of the direct tax for Iowa refunded to that State under the act of the Fifty-first Congress, which was lately paid from the national treasury, sufficed entirely to pay its lingering territorial indebtedness, and Iowa as a State does not now owe a dollar. This is quite conclusive that Iowa has not been ruined by prohibition."

Is this a political question? Yes. And do you propose to drag the Church into politics? No, but it is proposed to put the Church with its teachings in the conscience of every citizen of this republic, so that he will become the sworn enemy of the saloon. It is proposed that the Church shall give such instructions as to the enormity of the crimes that are committed every day by means of the saloon that, in sheer self-protection, all classes of men will band together to drive this monster of

iniquity from the face of the earth. The saloon in America has become a national nuisance, an ever-present menace to life and property. It can no longer be endured; it must be abated, it must be exterminated. "No louder call for relief comes up from earth than that which comes from the rum-smitten homes of the land. The chariot of Tullia as it dashed on but disfigured the dead; that of rum crushes out the hopes and the lives of the living. The liquor traffic is the licensed machinery which turns health into disease, decency into rags, love into estrangement or bitter hatred, young beauty into loathsomeness, mothers' milk into poison, mothers' hearts into stone, and the image of God into something lower than a brute. Bidding defiance to God and man, it cries: 'Drive on! drive on!'" The liquor power of this country seeks to control legislation in its own interest. Its representatives are on the ground in the halls of Congress and the State Legislatures, working to have laws passed to tighten its octopus hold upon the life of the nation. Its grasp must be loosened, its power must be broken. To this blessed work the Church is pledged by every interest that is dear to the home and to humanity. This child of the devil fears nothing as it does the united, determined assault of the Church upon its fortifications.

Born in lust and fostered by corruption, it dreads nothing as it does the light which its own results reflect upon itself. Let the world look at the record the saloon has made and is making, and every true man and every pure woman will be arrayed in an undying effort to drive it from the land.

CHAPTER XV.

THE CHURCH AND MONEY.

THE right use of money is a legitimate subject for the Church to consider. A thing that is so generally desired and needed certainly has a moral side. With this side of money the Church has to do. As to the proper use—that is, the *righteous* use—of money, the Church claims the right to speak with authority.

All money and all that money represents belongs to God. No matter in whose hands it may happen to be at any given time, he is simply a trustee for the time; the money belongs to God. By trading, by working no one acquires the ownership of money as against God. First, last, and all the time, the money belongs to God. It is quite possible to commit a sin in the method adopted for getting money into one's possession, and guilt may be incurred in the use that is made of it. Injustice may be done to others, fraud may be practiced, extortion may be used. The motive for acquiring and spending it may be wrong. Even holding on to it may be wicked. There is no one thing that touches men at so many points as money. That

it is a legitimate thing, a necessary thing, a good thing in its place all will admit. It has a wonderful hold on the affections of men; it fills a large place in their thoughts. To get it men leave home and loved ones and brave the storms of the plains and climb dangerous mountain heights. They spend sleepless nights in uncomfortable railway coaches or crossing the ocean to make money. They howl and scream and yell like madmen in the stock exchanges, to make money or from fear that they may lose what they have. They build burglar and fire proof vaults to defeat the skill of the burglar and withstand the heat of the fire, to hold on to their money. Money—gold, silver, bank bills, government bonds—the earnings of a lifetime, a man can hold in the hand. Acres of houses, blocks of mortar and brick can be converted into a piece of paper six inches square. All the gold and silver and paper money in the United States can be stored in the vaults of the treasury at Washington. This substance sets millions of mankind to work, starts all the railroad trains to running, keeps all the factories and foundries going, sends all the ships of all the world on their journeys, sets the wheels of commerce to revolving, brings goods and meat and meal into all the homes, builds all the colleges and churches, sends all the children

to school, buys all the books, publishes all the papers, cares for the orphans, and the poor and the helpless, harnesses horses, tills the soil, raises the crops, and keeps the world moving. Great is money! What shall we do with it?

So many and such varied interests are involved that an offhand opinion as to where right always lies may miss the mark. Men must give account to God for the use they make of the money that comes into their hands. It is as much a gift, or more properly a loan, from the Lord as life itself. The Master has clearly stated the doctrine of the divine ownership of all things in the parable of the unjust steward. God is the owner; we are his stewards, intrusted with his property for a time. When we get through with it, it passes into the hands of others, on whom rests the responsibility of using it according to the will of the Owner. Men are as much bound to use their money religiously, for the glory of God, as they are to devote themselves to his service. To deny this statement is to affirm that men, under some circumstances, can be nonreligious, and that some acts which men do are invested with no moral character. "Make to yourselves friends of [by means of] the mammon of unrighteousness"—that is, act religiously with it, use it to help the needy and to

bring the lost to salvation. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." The prayer for worldly prosperity must be with the purpose to use it for the glory of God. Every dollar that men handle is a religious dollar. It cannot be otherwise as long as men are religiously related to God. The injunction of Paul is to the same effect: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Let us return to the parable of the unjust steward. Rightly understood, it settles our relation to money. A man begins life with a small capital, not his, but God's. By hard labor and good management it increases to a large sum. It is now represented by a dozen dwellings, a half-dozen business houses, one thousand acres of land, and a half interest in a cotton factory. Whose property is it now? Still the Lord's. He has had his wages all along, but the increase in the capital stock belongs to the original owner. Large margin is allowed for the exercise of individual judgment and the guidance of conscience as to how much shall be consumed in meeting the necessities of the home; but to use the entire increase of the farm or the store or the profession for one's own wants or luxuries, and to turn over no part of it to

the Lord, is as great a wrong as for a tenant to pocket all the proceeds of the farm and leave the landowner with nothing. The Lord requires his own with usury—principal and interest. His rents must come. His interest must be paid. Men loan money at from seven to fifteen per cent. They stipulate that the interest must be paid promptly—annually. God lends his money to men. He exacted large interest from the Hebrews—some writers affirm at least thirty per cent. of the income. Withholding it he called robbery. This is a dispensation not of the letter, but of the spirit. A generous soul is to "lay aside" now for the Lord as he has prospered him. It would be a sad commentary on the spirituality of this dispensation if, left to their own discretion, men should put into the treasury of the Lord less than one-tenth of what the Hebrews were required to give under a liberal dispensation. Has not this very thing come to pass? Examine the reports of all the Churches and benevolent associations, add to this what is contributed for private charities, and the whole amount is not one-tenth of one per cent. of the income of this country. Our schools are not sustained, our colleges are not endowed, our Churches are not supported, our missionary operations are hindered—why? The portion that

belongs to the Lord is kept back. Instead of filling the coffers of the Church, it is expended for carnal gratification and worldly pleasure. Money can be had to build railroads, project towns, found factories, organize banks, erect mills, buy land, furnish parlors, rear opera houses—the times are rarely too hard for these enterprises; but God must be put off, his checks dishonored. His messengers plead and beg and urge upon his professed followers the highest considerations. They expound and enforce the teachings of the Scriptures upon the kingdom of the Master, its mission and its wants, they proclaim the demands of the Owner of all things upon his people for his part of the income, his interest; and men, calling themselves Christians, put the Lord off with a small fraction of what justly belongs to him, while they endeavor to satify an uneasy conscience with the plea of a lack of ability. Much of the failure to pay the Lord what belongs to him of one's income is due, doubtless, to a misunderstanding of the relations between God and his people. If the question were not so important, I would not treat it at such length. "The love of money is the root of all evil." Whoever, therefore, by tongue or pen, contributes to extracting this root where it already exists, or prepares the soil of the heart so that it

cannot live there renders invaluable service to his race.

Further to illustrate the subject, take this example: Two men, A and B, form a partnership business. A furnishes the capital, B runs the business. They agree to divide the profits equally between them. At the end of the year the income is $1,000. One-half belongs to A, the other half to B. The whole of it is in B's hands. As an honest man he turns over to A $500, his part of the proceeds of the business. This is not a debt which B owes A. He is simply turning over to A that which is his own, which B has no right to use or control in any way. Now suppose when A comes to B for a settlement, B says: "I have no money; it has taken all the profits of the business to support my family." What would be A's reply? Something like this: "What right did you have to appropriate to the support of your family my money—money that did not belong to you? You are guilty of larceny after trust, and you shall answer to the courts for this crime." We and God have formed a partnership. God furnishes air, earth, sunshine, rain, everything but the actual labor. God does not bind us to turn over to him a definite part of the proceeds of the business; he leaves large room for the exercise of

gratitude and generous liberality. He is more liberal with us than we are with one another. The renter who furnishes nothing but his labor and feeds himself pays to the landlord, who furnishes land, tools, and stock, and food for the stock, one-half of what the land produces. What is the difference between the relation the renter sustains to the landlord and the relation we sustain to God? A certain part of the proceeds of the farm belongs to the renter and a certain part to the owner. Do we, who are in partnership with God, owe him nothing? When he furnishes much the larger portion of the agencies by which the corn and cotton are made, does no part of the corn and cotton belong to him? Isn't there as much justice in bringing the charge of larceny after trust against him who refuses to turn over to God his part of the income of the business as there is in the case of B above, who used the $500 of A's money on his own family? Men pay one-fourth or one-third of the crop for rent, and are glad to get good land on those terms. Men pay from five to twenty per cent. for money. The lowest rate of interest in any State of the United States is five per cent. In every State there are statutes prescribing the rate that may be collected under contract. In some it is as high as twelve per cent. In many it

is unlimited. These things are based on the principles of equity and justice. But when the Church, as the only divinely appointed teacher in morals, through its divinely constituted agents, tells men that a part of the proceeds of the year's business belongs to God, the reply is: "It is my own, and I'll do what I please with it." When the Church says it is right to deal honestly with God as with men, that it is not right for God to furnish rain and sunshine and air and soil and the laws of plant growth and health and food, and receive no part of the income of the partnership business, a shrug of the shoulders or a flat refusal to recognize the justice of God's claim is the reply. Or, at most, the average reply is: "I can't spare any more." Can't turn over to God all that belongs to him? Can't take that money out of your pocket, where it does not belong; and put it into the Lord's treasury, where it does belong? Shame upon such conduct! Better starve, if that be the alternative, than to take from God that which belongs to him.

This sort of writing provokes from many a smile of incredulity, a feeling of pity for those who entertain such views. If it were a matter of speculation, one might be open to the charge of fanaticism; but when such views are founded in com-

mon honesty and backed by the Word of God, such feelings may give place to serious reflection. A very large portion of the Mosaic statutes concerns money or its equivalent—sheep and cows and corn and wheat are money nowadays; and if the Hebrews had raised cotton and ginned and packed it, many a bale, as the Lord's part, would have found its way into his warehouse. For violating these statutes, what was the result? "Ye are cursed with a curse." In what did it consist? The fruits of their ground had been destroyed and the vine had cast its fruit before the season. Droughts, floods, and cyclones come, crops are burned up or washed away, business houses laid waste, homes leveled with the ground, the accumulations of years scattered in an hour. Men stand and gaze upon such wreckage in amazement and despair. They rarely think of the connection between such things and a jealous God who owns and governs all things. God, being the owner, has the right to destroy property if he chooses to do so; especially if those who have charge of his property are cheating him out of his part of the income; more especially if they are using it in such a way as to put in jeopardy their eternal interests. Not long ago, a gentleman, beyond three score and ten, said to me: "When

the war came, I was getting rich and learning to love money. My property was swept away and I was left with nothing but my land and a good house. Now I thank God for poverty." "If riches increase, set not your heart upon them." God may have to employ heroic measures to dislodge the enemy and rescue the soul. Sin is intrenching itself in the dens and alleys of our cities. Here children are born into the world to grow up in an atmosphere reeking with sin. Men and women are standing ready with the gospel of light and salvation to go into these dark places. They only ask to be taken care of—a humble living. But the money is wanting. It is God's money, in the hands of those who have no right to use it. Every steamship that comes from the land of heathen darkness brings a heartrending plea for help. Multiplied millions are yet unsaved. Doors stand wide open, mutely appealing for the light of the gospel. Men and women, called of God, beg to be sent out as missionaries of the cross. But their cry falls upon leaden ears. The money is lacking. It is the Lord's money, and they who have it will not turn it loose. Not the rich only, but all classes of men are guilty of keeping back from the Lord that which belongs to him. How long will the Owner of all the

money and all the property in this world bear with a people who refuse to turn over to him that which belongs to him? God will have his own. He who will not, as the steward of the Lord, deal honestly with him may expect to be turned out of his stewardship.

This question has assumed a form within recent years which the Church cannot ignore. Corporations have become fabulously rich. Their power to control commerce and regulate prices is measured by the millions of money which they possess. Spurred on by the greed for gain, capital combines to put up or put down prices, regardless of the law of supply and demand. When honest labor is underpaid and grim want enters the home of the poor man, it is not surprising that labor unites against capital to secure its just rights. President Bascom, a learned writer on political science, says: "In this country, preëminently during the last twenty years, society has lost its balance by the undue influence of capital. No kind of combination has been too broad, too mischievous, too unscrupulous, too much of the nature of a monopoly, to be impossible to capital. Capital has run riot under social, civic, and economical law. The success of capital in the present struggle would mean a still further victory of

centralized power and narrow self-interest over distributed powers and the interest of the widest of all classes, the working classes. Whoever has the right to rebuke the workmen for combination, or thwart them in an unhesitating pursuit of their own interest, or to blame them for oversight of the general welfare, it is not the capitalist. The one dangerous center at which all power has been rapidly accumulating is that of the money manager. A victory at this point, unless he who wins it is clothed in a garment of threefold righteousness, must be looked upon with profound apprehension."

It is at this point that the voice of the Church must be heard calling upon all parties to look at the whole question between labor and capital from the standpoint of the moral law. Since the recent labor strikes in Pennsylvania and other States the whole ground of the relation between capital and labor has been gone over by political economists and others. On one side it has been stoutly maintained that capital is a law unto itself, fixing its own price for the labor it employs. On the other hand, the friends of labor contend that labor has the right to say what it is worth. How can these conflicting claims be adjusted? That they must be adjusted any one can see at a glance.

Capital and labor are so related that they are mutually dependent one upon the other. Unemployed capital is worthless capital; unemployed labor is unproductive labor. These two great forces, that together are the cause of all our material prosperity, must work in harmony. Is there no way to make them allies? Must they be forever watching one another, fearing that each is seeking the advantage of the other?

On the commercial side a simple statement of the case would be about this: Labor and capital are partners in business; each contributes to the common product. What part of the income belongs to capital and what part to labor is a matter that the parties to the compact must settle between themselves, having due regard for the moral rights involved. Unless each recognizes the rights of the other and the binding force of the moral law governing both, nothing will be permanently settled. Changed conditions will make modifications in the provisions of the contract necessary. Arbitrarily to assume the right, on short notice or without notice, to annul the agreement existing between two parties is the worst sort of despotism. For capital to announce to labor that the contract between them is no longer in force is to assume the right to decide what shall be the agree-

ment between itself and labor, and therefore to control labor. For labor to say what its own wages shall be is to determine what pay capital shall have, whether much or little or none. There may be an element of justice in an arbitrary scale of prices for labor, announced by a moneyed corporation. There may be a degree of righteousness in a movement on the part of labor that strikes for higher wages; but as a rule, in either case the evidence of selfishness and a total disregard for the rights of the other party robs it of all claim to the sympathy of right-thinking people.

If capital says to labor, "I think you are getting too much pay for your work;" or labor says to capital, "You are better paid than I am," there is a fair and honorable way to settle all such differences. How? By conference. Let representatives from both sides meet on the plane of the Sermon on the Mount, with the law of love illuminating all minds and touching all hearts, and take counsel together.* If no satisfactory con-

*Since the above was written I find the following in the secular press. As it forcibly illustrates the view in the text, I insert it here: "Three engineers were summarily discharged from the Reading railroad system, without any good reason, as their comrades thought, and in a way that seemed to them a settled purpose to break up the unions. A conference was proposed, to which President McLeod objected. Chief Arthur, of

clusion is reached, there is a way left that never fails with good men: arbitration. This is right, this is fair, this is scriptural. Whether the question to be settled involves the interest of ten thousand people or of but two men, the principle is the same. No rule in political economy that takes no account of the moral law and its demands is worthy the name. When this law has full sway, strikes will be impossible, and corners for extorting exorbitant prices from consumers will be unknown.

To conclude on this point. The late Dr. Duff once said that the world would be converted to Christ as soon as rich men gave their money as freely for the extension of the gospel as they spend it for the luxuries of their own homes. Evidently that time has not yet come. Men have not yet learned the great fact that they are only stewards of the money which has been placed in

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the Brotherhood of Locomotive Engineers, was called. Courteously but very firmly a conference was requested, and in the course of a short interview the whole trouble was satisfactorily settled. It was shown to the satisfaction of President McLeod that one of the dismissals was due to ignorance of certain rules on the part of the employee, and he was promptly reinstated. On the other hand, it appeared that the other two men had deliberately violated a written agreement, and the Brotherhood waived its claim for them without hesitancy.

their hands, and that they are to use it for the redemption of the race. Let the barriers of selfishness be broken down, and the true spirit of Christ, which is the spirit of self-sacrifice, get fully into the hearts and lives of Christian people; and the property which the layman consecrates with himself to the Lord when he assumes the vows of Church membership will be bestowed as freely and as generously for the salvation of the world as the missionary of the cross devotes all his powers of mind and soul and body to bringing the heathen to Christ. What is there in the teachings of the Book to justify the popular doctrine that demands of the minister that he shall be wholly dedicated to the service of the Lord, and allows his brother, who happens to be a layman, to give but little of his service and a fraction of his income to the Church? Little wonder that while the governments of Europe in times of peace support 16,000,000 soldiers at a cost of $900,000,000 per annum, the Captain of our salvation can muster only 30,000 soldiers at a cost of $10,000,000 annually, to wage eternal war upon the kingdom of darkness in heathen lands.

One of the saddest effects of increasing riches, even among the most devout, is that liberality decreases. Five years ago a leading missionary

magazine of Great Britain published a table of statistics showing that the contributions of the rich for Missions were all out of proportion to those in moderate circumstances, while the amounts contributed by the aristocracy were positively disgraceful. In this country, while here and there a wealthy Christian gives his thousands for Church purposes, the bulk of the funds of the Church comes from those in the humbler walks of life. Michael Angelo has left us an example which for beauty and Christlikeness is worthy of our imitation. "When called to surmount St. Peter's with that marvelous dome that has already been the admiration of centuries, he was raised to an enthusiasm which amounted to a religious devotion." He refused all compensation, and resolved that this last crowning work of a long, noble life should be wholly consecrated to Christ. All over this land there are men and women of large fortunes who can devote their entire income above a support to the service of the Church. I dare affirm that in many cases, possibly in the large majority, not one dollar less is the Lord's part. Every dollar of his that is withheld from him is robbery.

The Church must speak plainly, boldly, and with authority, not because the money is needed

to carry on its operations, but because men who have it, whether much or little, cannot serve God and get to heaven as long as they hold on to it. There is no affection so tenacious as the love of money; there is no cause so prolific of evil; there is no yoke so galling; there is no power so hard to break; there is no disease so difficult to treat and conquer. The Church has no enemy more subtle, no foe more deadly, than the god of money enthroned in the hearts of men. Sanctified by grace, baptized with the Spirit of Christ, there is no friend more faithful, no ally more true, no servant more ready. The man who finds himself drifting toward the whirlpool of mammonism will find a sure and safe anchor in obeying promptly the injunction of St. Paul: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Give God what belongs to him. "Honor the Lord with thy substance and with the first fruits of all thine increase." "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

CHAPTER XVI.

THE CHURCH ITSELF.

THE Church is composed of two classes—preachers and laymen. In many respects the distinction between preachers and laymen is a radical one, and vital to the integrity and perpetuity of the Church. No one can read the catalogue of apostles and others which Paul gives in Ephesians iv. 11, 12, to say nothing of the many places where he refers to his own office and work as a minister of the gospel, without the conviction that the preacher is set apart from the body of the Church for a specific work. In a previous chapter I have endeavored to show that the preacher is called by divine authority to be the expounder of the word and a teacher of the people. The service for the ordination of elders in the Methodist Episcopal Church, South, takes this view. Addressing the candidates for ordination, the Bishop says: "We exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an office you are called—that is to say, to be messengers, watchmen, and stewards of the Lord; to teach

and to premonish, to feed and provide for the Lord's family. We have good hope that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will give yourselves wholly to this one thing, and draw all your cares and studies this way . . . that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry."

This question, among others, is asked: "Are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scriptures?" The following prayer also is offered: "Almighty God and Heavenly Father, who, of thine infinite love and goodness toward us, hast given to us thine only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life, who . . . sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors; by whose labor and ministry he gathered together a greater flock in all parts of the world: . . . for these so great benefits of thy goodness, and for that thou hast

vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks." After which the Bishop says: "The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments: in the name of the Father, and of the Son, and of the Holy Ghost." And this also: "Take thou authority to preach the word of God, and to administer the sacraments in the congregation."

These prayers and exhortations are based upon the teaching of the Bible. When Paul was on his way to Jerusalem, while stopping at Miletus, he sent for the elders of the church at Ephesus, and delivered to them this exhortation: "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts xx. 28.) In his last letter to Timothy, and just before he laid down his pen forever, he wrote these words: "I charge thee therefore before God and the Lord Jesus Christ, . . . preach the word; be instant in season, out of season;

reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. iv. 1, 2.) These quotations are sufficient to establish the point that there is a difference between the preacher and the layman. The preacher's duty is that of a shepherd, to "feed the flock," to "reprove," "rebuke," "admonish," "teach" the people. This, let it be remembered, is no usurpation of authority, but it is the divine arrangement. As an integral part of the Church, therefore, I am to discuss what sort of man the preacher must be.

Paul tells Timothy to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. . . . Meditate upon these things; give thyself wholly to them. . . . Take heed unto thyself, and unto the doctrine;" to "flee these things [striving to be rich]; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life;" and to "keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called." He exhorts him to "hold fast the form of sound words;" to "endure hardness as a good soldier of Jesus

Christ;" to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" to "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart;" to "watch in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

A man called of God to the work of the ministry has no time for anything else. He solemnly vows to give himself wholly to this work. "They that preach the gospel shall live of the gospel." They are to look for a support to those whom they serve. Their hands are full. The welfare of the Church, the multiplied interests he is charged with, and the salvation of souls occupy all the thoughts of a consecrated preacher. This is more particularly the case in these days when every Church has its societies for the children, for the young people, and for the women, its Sunday School Teachers' Associations, and its meetings for official boards, to say nothing of the numerous organizations in every community for reforming the criminals and rescuing the fallen. Of most of these the pastor must take general oversight; in many of them he is expected to take an active part. All of them he must indorse by

at least being present at their meetings. All these things take time—much more time than one man has at his disposal, after preparing for the pulpit and attending to the stated duties of the pastorate. If there is any man who is bound by his conscience and by the necessities of his calling to be a man of one work, that man is the modern pastor. To engage in other lines of business, whether by compulsion or by choice, is to leave some duty undone.

The tribe of Levy was to have no inheritance among the Israelites. They that preach the gospel are to live of the gospel. What a pity that ministers and people have not always perceived the wisdom of this arrangement. Students and teachers of morals, expounders of spiritual truths who descend to the level of money seeking and of dealing in stocks and bonds and real estate, when they would rise and carry their congregations with them, as they rise, to the heights of divine realities, find, to their sorrow, themselves weighted down with things material and earthly. As well expect the Son of Mary to engage in the business of tax gathering and be at the same time the self-sacrificing Saviour of the world, as to expect a preacher whose mind is engrossed with earthly matters during the week to be a leader and a

teacher of spiritual things on Sunday. There are no truths so delicate and difficult of adjustment to human needs as spiritual truths. There are no realities so retiring in the presence of a lack of sympathy, so closed to that which is unlike them, yet at the same time yielding readily to honest investigation, as spiritual realities. Truth can be found by him whose soul is in the search. Men of business, honest, conscientious, Christian men, who are tied down to the humdrum life of a merchant or a lawyer or a farmer, hail the coming of the Sabbath not alone because of the rest which it brings from the work and worry of the week, but for the opportunity it furnishes to feed the soul on spiritual truths which the faithful minister has prepared during the week. What a disappointment if, standing before him is a man who, like himself, has been engaged in counting interest or booming a suburban town during the week. In vain the secular preacher works the pumps. The well is deep and dry. There is a painful lack of spirituality in the preacher, which no gifts can atone for.

What an inspiring spectacle to see a class of noble, consecrated, young men, having been admitted on trial into the ranks of the itinerancy, starting with glad yet trembling hearts to their first

appointments. One purpose—a sublime one—fills and dominates every one of these youthful heralds of the cross: the opportunity to preach the gospel to dying men. The bare suggestion that some day they will be turning the listening ear to the tempter as he makes the flattering offer of a town lot or a comfortable cottage and an income from rent rolls to supplement the meager salary—the suggestion that he will listen for a moment to such a proposition is a wicked intrusion into the sanctuary of his consecrated spirit. "Is thy servant a dog, that he should do this great thing?" Look at the zeal, the fervor of the young soldier. See how he spares not himself, his strength, nor his health. Hear him as he pleads for souls; his words are arrows winged with earnestness of faith. Is it any wonder that hearts are moved, that men are saved, that the powers of darkness are shaken, Christ's kingdom established, and "hell's o'erthrown?" They have no thought of self or support. The promise is that they shall receive a living; they expect that, and care for naught else beside.

In the run of years in some cases—not many, thank God!—zeal declines and success diminishes. Why this change? The infirmities of age and the sobering down of years will not give a satisfactory

answer. There are men among us whose zeal and devotion and spiritual power and usefulness increase with the years. What is the cause of this difference? Paul, then aged and a prisoner at Rome, "expounded and testified the kingdom of God . . . from morning till evening." Is the mind partly taken up with serving tables, looking after earthly possessions, looking after more favorable investments that promise larger and swifter returns? These are the things that eat their way like a cancer to the very heart of a preacher's spirituality. Like other men, a preacher, unless he is careful to keep beyond the reach of such infirmities, will be led into speculative schemes that run men wild with the expectation of earthly fortunes. If the ministry ever become rich, there will be no hand to put up a barrier to keep corruption out of the Church. The times demand a ministry absolutely severed from the world with all of its entanglements. Unless men, called of God to this holy office, are satisfied to be poor, they must content themselves with being powerless.

The preacher's relation to money—whether he has much or little, loves it or not—will have much to do with his attitude toward sin, whether he is bold and fearless in attacking it or cringing and cowardly in its presence. The true preacher has

but one master, even the Lord. Him he fears, and him he honors and serves. As he is set for a teacher and guide in morals, so he is on the alert to warn his people of every kind of evil. "O son of man, I have set thee a watchman unto the house of Israel: therefore, thou shalt hear the word at my mouth, and warn them from me: . . . if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." (Ezek. xxxiii. 7, 8.) His commission is from his Lord, and what he has heard in secret that he is bound to proclaim upon the house tops. Whether his message is agreeable or otherwise is not the question. The chances are that it will be distasteful to a worldly, godless people. The greater the necessity for its faithful proclamation. The temptation "to skip the hard places" in the "law of the Lord," and speak soft words that put guilty consciences to sleep, is hard to resist where the motive is the praise that comes from men rather than the honor that comes from above. If the desire for gain or the love of applause win the day, the sooner the preacher vacates his pulpit the better it will be for the truth and for that people. Only an unscrupulous doctor will tell a patient dying with consumption that he has no consumption. Only a weak

one will decline to tell his friend that he has a fatal malady, for fear of offending him. Apologizing for sin leads to excusing it, and excusing it to defending it. He who consents, for whatever cause, to call sin an indiscretion will soon have no word of condemnation for it. Dr. Cunningham Geikie says truthfully: "To reach the masses, the religion of pew, pulpit, and Bishop's throne must be real. What good is it to talk of bringing in millions by make-believe? and what else is it than make-believe on a large scale when well to do sinners have bows and smiles from parsons in private, and are not troubled by any pulpit allusions to their shortcomings, while the air is shrill with denunciations of poor gutter offenders? Call the devil by name wherever you find him—in Wall Street on the Stock Exchange, in 'syndicates' and 'corners,' in death trap houses for the poor, in the utter want of principle in party politics, in the thousand forms in which he masquerades in our midst. Some prophet who fears nobody but God must rise; some one with the great heart of Jesus Christ, who bearded high priest, rabbi, and any one found doing wrong, and exposed hypocrisy however high placed, and was the friend of publicans and sinners, pointing them, indeed, to the Father above, but at the same time himself bearing their infirmi-

ties, and brightening their dark lot by self-sacrifice for their good."

Every preacher works under a system to whose doctrines and polity he has solemnly subscribed. Generally these doctrines and polity are not of doubtful interpretation. Prudently, but lovingly and firmly he is under the bonds of his ordination vow to defend the creed of his Church. That is not putting it strong enough. As a conscientious man he did not subscribe to what he did not believe. As an honest man, believing that the deliverances of his Church are a correct interpretation of the word of God, he preaches what his Church teaches. If he should find himself out of agreement with his Church as to any doctrinal teaching, there is but one thing for him to do: retire from the ministry of that Church. He was ordained by that Church and set apart for the purpose of being at least a faithful representative of her belief; and to use her pulpits to preach dogmas repudiated by her system of doctrines is dishonest, and such conduct ought to subject the offender to the condemnation of all Christian people. That such disreputable things have been done by men of splendid abilities is additional cause for censure.

Besides its creed—a collection of doctrines—every Church has its code of ethics, its rules for

forming and governing conduct. These rules are an interpretation of the mind of the Spirit. They are based on what the Bible is supposed to teach. Whether they have sufficient foundation in the Word of God is not a question with the preacher who said he believed they have, and who, in a solemn hour, promised to observe and teach them. All who become members of a Church affirm their belief in the agreement of these rules with the spirit of the Scriptures, and promise to keep them. All—preacher and people—believe that by the faithful observance of these rules spiritual life is promoted. It is certain that a Church prospers in proportion as the rules touching moral conduct are faithfully kept. The pressure from the world, especially in cities, to put such a construction upon these deliverances of the Church as practically robs them of their meaning and force is so heavy that the Church is in danger of being dominated by a spirit of worldliness which is utterly at war with spirituality. To yield to this pressure is cowardly; worse, it is treacherous and wicked. If a man, believing that certain practices were wrong when he was set apart to the work of the ministry, holds his peace through fear of public opinion, he is unworthy of confidence. If he opens not his mouth because he has changed his opinion, he is

unworthy of confidence. In either case he deserves to be ejected from his sacred calling. The evil of such a course is very great. He is a leader and a teacher in the Church—a teacher, mark you, of what that particular Church authorizes him to teach, not of some private notions he may entertain. His people, young and old, and all the people expect him to have the honesty and the manhood to preach the doctrines of his Church. To do otherwise is to mislead the flock over whom he is overseer. To give them, or any number of them, false views of life is to do them a hurt which nothing will cure. "The church is to be directed and handled by the preacher. He is put there for that purpose. The church may be asleep, may be in bondage, may be misguided. The preacher is the agent by which the sleep and the bondage are to be broken, and the church made to feel its responsibilities and meet them. The preacher is to the church what the general is to the army." He directs its movements, prepares it for the fight, and leads it to victory.

Intimate knowledge of spiritual things, a keen perception of what is vicious, a soul that holds communion with invisible realities, a clean, spotless life, an unquestioning faith in the righteousness of the cause for which the Church stands, and an

abiding conviction that an infraction of the moral law is a sin and hurtful to moral character—these are the qualifications that arm a preacher with the courage to defend the right and oppose the wrong. The times need such men. Already the air is full of rumors that ought to startle the friends of honesty and orthodoxy. Rev. So-and-So announces from his pulpit that certain forms of dancing are allowable. The pastor of another Church lets the world know that he has abandoned all forms of discipline in cases of dancing and the like. One says that he believes in the annihilation of the wicked; another affirms his belief in a probation after death. These reverend gentlemen simply teach what their respective Churches reject. Admitting, for the sake of the argument, that they are correct in their views, the inconsistency of their position cannot be defended. But doctrine and discipline have been the strong skeleton on which the Church has built its life. The chances are about as one thousand to one that the Church is right in its teachings and the preacher wrong. Never in the history of the world was there greater need of men in the pulpit who have faith in the doctrinal and ethical teachings of the Churches, the courage to proclaim them, and the fidelity and manhood to require perfect conformity to them in

heart and life. Above all, the preacher must preach "Christ, the power of God, and the wisdom of God." Mr. Wesley said he dared not preach fine sermons. He says of his sermons: "Nothing here appears in an elaborate, elegant, or oratorical dress. I design plain truth for plain people." Robert Hall said in his later ministry: "My strain of preaching is considerably altered; much less elegant, but more intended for conviction, for awakening the conscience, and carrying home truths with power to the heart." Wesley, Luther, Knox, Edwards, and Whitefield won their greatest victories for the gospel when they were the subjects of persecution. A great pulpit orator, toward the close of his life, said: "If any saving fruit has been reaped from my ministry, it has been almost entirely among the middle and lower classes." The plain, direct, honest preaching of the truth is God's hammer for breaking the hardest hearts. Its power to subdue and melt and win is not equaled by the flights of splendid oratory or the trappings of gorgeous rhetoric. The truth, the truth will make men free.

The Laymen.

The most strategic standpoint from which to study the Church is its work in the world. It is

twofold. It is to be (1) the representative of Christ, and (2) to save the world. In previous chapters I have endeavored to show what the Christ is whom the Church is to represent, and what that salvation is which the Church is to bring to the world. My purpose now is to show what the Church must be to accomplish these grand results. If the Church is to be the light of the world, it must itself be full of light; if it is to save the world from sin, it must not only be filled with saving power, but must itself be saved.

The Church is a company of men and women, all of whom have been converted, born of the Spirit, made anew in Christ Jesus. It is the bride of Christ, having on the spotless robe of righteousness, possessing the nature and doing the will of her divine Husband. Her "conversation is in heaven." These redeemed ones have their "affections set on things above, not on things on the earth;" they "seek those things which are above, where Christ sitteth on the right hand of God;" they are "dead," and their "life is hid with Christ in God;" they "walk not after the flesh, but after the Spirit;" and "the Spirit beareth witness" to their spirits that they are "the children of God," "heirs of God, and joint heirs with Jesus Christ;" while the outward man

is perishing, they are assured that "the inner man is renewed day by day;" and "though the earthly house of this tabernacle were dissolved," they have "a building of God, a house not made with hands, eternal in the heavens." Living in the world, they are not of the world. "A true Christian is the representative of Christ in the world, the only embodiment of gospel teaching and influence that is presented in human society. How vitally important then is it that those of us who profess and call ourselves Christians should make our Christianity attractive! Multitudes of people know very little and think very little about the Lord Jesus; nearly all the idea they get of religion is what they see in those who profess it, and their eyes are as sharp as those of a lynx to discover whether their neighbor is one whit the better for religion."

Now it is this kind of a life which the Church is to present to the world. While the Church stands as an advocate of the truth as a saving power, it must furnish in itself the best illustration of the power of the truth to save. The human mind does not take kindly to abstractions. The truth, however clearly and beautifully presented as a theory, has little magnetism to attract or power to compel; it must be put into concrete form, incar-

nated in human experience. Steam, in treatises on its tremendous power, excites no interest, arouses no enthusiasm. The only *moving* conception of it as a force is a magnificent engine sweeping along the rails at the rate of thirty miles an hour, pulling one thousand tons of freight. Proof that the truth saves, that religion is a reality, a supernatural force that regulates the life and fills the soul with heavenly joy, that brings peace and comfort in trouble and sorrow, is what the world demands. Nor will it be satisfied with a profession that is followed by a life which differs in no essential particular from its own. The Church professes to be living for others, not for itself. The world demands the proof. It professes to be seeking heavenly, not earthly riches—the world calls for the evidence. It professes to have the mind that was in Christ, "who made himself of no reputation," who came to earth "not to be ministered unto, but to minister"—the world asks for the life that answers to this profession. It professes to be filled with the Spirit—the world demands to see the "fruits of the Spirit." Is this an unjust, an unreasonable demand? Not only does the Church make this profession; its business is to teach these things to the world. He who can back every claim with the

proof, who can buttress every doctrine with a life, cannot fall. When Christ said to the sick of the palsy, "Thy sins be forgiven thee," the scribes objected. He met their objections by furnishing the proof of his divinity. He wrought a miracle before their eyes. This was evidence that he had power to forgive sins.

Another thing must not be overlooked: If a Church cannot exist without a creed, neither can its members make a successful fight against sin unless they are loyal to the doctrines and economy of that Church. If a preacher has no right to minister at the altars of a Church whose doctrines he does not indorse and whose polity he is no longer in harmony with, neither can a layman antagonize the teachings or oppose the rules of the Church to which he belongs. The conditions of membership in all the evangelical Churches are much the same. They all require renunciation of the flesh and the world so as not to follow or be led by them; they demand a promise to support the institutions and be subject to the discipline of the Church. These conditions belong, as is believed, to membership in the spiritual Church of Christ. Now, to remain in a Church after one finds himself, from whatever cause, out of harmony with its teachings and practices, and under-

take to bring the teachings of the pulpit and the lives of the people to confirm to his views, is inexcusable treachery. *That* Church was built and dedicated for the purpose of teaching certain doctrines which belong to heart and life. While perfect agreement in doctrine is not to be expected, to oppose what any Church teaches while in its communion is dishonest. The world is large, and the chances are that the place for all such is outside the communion of all the Churches. The influence of the Church is greatly weakened by attacks upon it from within. After all, a prayerful examination of what the Church teaches will, in most cases, lead the inquirer to the conclusion that the trouble is in his heart. For accomplishing its work the Church must be united. Essential agreement as to the saving doctrines of the Bible and their effect upon the life will present an argument to the world that it cannot resist. If there is division here, the world is left in doubt as to what religion is designed to do. Moreover, its power to save men and bring the world to Christ is weakened in proportion to the differences that exist touching the cardinal doctrines of the Bible.

The world is all wrong in its estimate of things. With it the material is the principal thing. Visible things, tangible things, things that can be handled

are the real and the valuable, while the invisible things are pushed into the background as of little worth. The god of this world is to the world a real god. It is the duty of the Church to prove to the world that the god it worships is an idol, that such service reacts upon the worshipers, producing in them the same life and spirit, creating desires that it cannot satisfy, and arousing hopes that will never be realized. By a life that corresponds with its teaching the Church must furnish indubitable proof that not the material, but the immaterial, not the visible, but the invisible can feed the soul and supply that which satisfies the desires and longings of the heart. It says that religion and the hope of heaven are so valuable that to give these for the whole world would be a poor exchange. The world demands the proof. How can it be furnished? Money is of small value to the invalid by the side of health. Gold has no glitter for the man that is starving. A millionaire would willingly part with his vast fortune if that would bring him relief from suffering. I know of no better way for one to show his estimate of religion than by putting his estimate of money in the other side of the scales. There is a kind of fish which resembles sea grass. It hides itself in the midst of marine vegetation. Below is the head,

looking like the bulb; and above is the body and tail, looking like the blade of grass. The ocean currents sway fish and grass alike, and so the little fish escapes being devoured by its enemies. It swims along, and one can hardly tell where fish ends and grass begins. Now there are many Christians whose lives are so interwoven with the world that they can scarcely be distinguished. Worldly maxims move them pretty much as men of the world are moved. A Church that presents this kind of life to the world need have no fear of persecution; nor will the world be in a hurry to exchange its own life for that which the Church offers.

If "religion is the chief concern of mortals here below," if saving men from sin is the most momentous business, if invisible possessions are the most valuable, and the only possessions that endure forever (all of which the Church believes and teaches), the world demands that the Church shall show its estimate of spiritual things by using all other possessions as means for procuring these. If the love of money is wrong, the Church must show the world that it is wrong by not loving it. If a self-seeking, pleasure-hunting, mammon-worshiping spirit is wrong, the Church must furnish the proof in its life. If self-sacrifice lies at the

root of Christianity, and is the one thing that likens Christians to their Lord, the Church is called upon to give evidence of this fact by turning loose her money to send the blessings of the gospel which she enjoys to those who have never heard the "old, old story." A recent writer says: "The people somehow must be made to believe in the Church as made up of honest, earnest, devoted, self-sacrificing men and women, whose hearts are happier and lives purer because of the Christian faith. No man as a Christian can exert saving influence over those who know him unless they have confidence in him. No Church can expect additions to its membership from the world unless the Church, as an organization, is seen to possess the Spirit of the Master. According to the divine economy, Churches are the channels of communication between heaven and earth. Through them life comes to the dead."

One thing remains to be noticed. In the second chapter of Acts St. Luke says: "When the day of Pentecost was fully come, they were all with one accord in one place." The word rendered "accord," in our English version comes from a Greek root which means sacrifice. Before the qualification of all qualifications can be bestowed upon the Church—the baptism of the Holy

Ghost—personal preferences, individual choice, each will must be laid in sacrifice upon the altar of God. "One accord" is not reached except at the end of personal self-sacrifice. It was a wonderful feat: these one hundred and twenty disciples absolutely united. This is the one indispensable condition on which the Holy Ghost will dwell in the Church. A Church dead to the world and made alive to Christ by the indwelling Spirit is an aggressive Church. As soon as the disciples were filled with the Holy Ghost they began to talk, and Peter to preach. It was not a sermon in defense of his doctrine, but he boldly charged the Jews with putting Christ to death. He began at once to attack the strongholds of sin. The Church is organized and endued with power from on high to go into all the world and invade the haunts of sin. With this end in view it cannot be in any community simply a latent influence; it must be an active, aggressive force; it must be "a correcting, reforming, stimulating, consuming influence, putting itself at the head of all social changes, and resisting by positive efforts the encroachments of vice, until it is stripped of its power to do harm." It must be the determined, uncompromising foe of sin in every form and in every place. It can never rest in its efforts to save

men until its principles are accepted by all nations, until its mild scepter has brought peace on earth and a universal reign of righteousness.

What is the outlook? Consult the past for answer—the record of the Church through the ages. With the exception of the thirteenth century, when Roman Catholicism held undisputed sway where the Christian religion prevailed, Christianity has gone steadily forward in its work of subduing the world to Christ. The following table gives an approximate idea of its progress. The number of Christians in the world at the end of each century is as follows:

First century.....	500,000	Eleventh century...	70,000,000
Second century	2,000,000	Twelfth century....	80,000,000
Third century.....	5,000,000	Thirteenth century.	75,000,000
Fourth century.....	10,000,000	Fourteenth century.	80,000,000
Fifth century	15,000,000	Fifteenth century..	100,000,000
Sixth century.....	20,000,000	Sixteenth century..	125,000,000
Seventh century,...	25,000,000	Seventeenth cent'ry.	155,000,000
Eighth century.....	30,000,000	Eighteenth century.	200,000,000
Ninth century.....	40,000,000	1880, A.D.....	410,900,000
Tenth century.....	50,000,000	1900, A.D. (prob'ly).	500,000,000

Its success is at once a proof of its divine origin and a guarantee of its final triumph. This is called the age of invention and discovery. But who are the inventors and discoverers? Men born and trained in Christian lands. Where are

the art galleries and the museums of the world? In Christian lands. Science, literature, culture are the products of the Christian religion. The armies and navies that rule the world and control its commerce belong to Christian people. The laws of trade that regulate international traffic are the outgrowth of Christian principles. Only in Christian lands are found organizations for the amelioration and relief of human suffering; asylums, orphanages, hospitals, homes for the aged and the helpless. Here all institutions of learning flourish, and education does its grandest work in disseminating intelligence among all classes of people. These all are peculiar to Christian countries.

But it is in its power to lift up and purify and mold men's moral nature that its superiority to all so-called religions is seen, and its divine origin demonstrated. The author of "Ecce Homo" develops this thought in admirable form. "Compare," says he, "the ancient with the modern world; look on this picture and on that. In all the heathen world there are scarcely one or two men to whom we might venture to apply the epithet *holy*. But no one will deny that in Christian countries this higher-toned goodness, which we call holiness, has existed, and few will maintain that it has been

rare. There has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad and made the good better, and has been felt like the presence of God himself. And if this be so, has Christ failed?" "But," as Dr. Hoss adds, "it is only when we look beyond the grave and see the eternal light and bliss to which the gospel has lighted the millions that have trusted in it for salvation, that we can fully appreciate its redemptive power or measure its success, or pronounce its inestimable worth to mankind."

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

THE END.

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